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Mary H. Wilson

AN

EXCURSION

INTO

BETHLEHEM & NAZARETH,

IN

PENNSYLVANIA,

IN THE YEAR 1799;

WITH A SUCCINCT HISTORY OF THE

SOCIETY

OF

UNITED BRETHREN,

COMMONLY CALLED

MORAVIANS.

By JOHN C. OGDEN, 1751-1800
Presbyter in the Protestant Episcopal Church,
in the United States.

PHILADELPHIA:

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AN EXCURSION

INTO

BETHLEHEM, NAZARETH, &c.

ADVANCED as our country is, in its settlements and improvements, our curiosity often tempts us to make excursions among those who have progressed farthest towards the establishment of order and prosperity.

In the middle States, the towns and plantations, formed by the Christian Society, called the United Brethren, in the State of Pennsylvania, have obtained great celebrity.

The principal of these, and a specimen of the whole, are in Bethlehem and Nazareth, about fifty-two miles from Philadelphia, and eighty from New-York.

In summer, these places are visited, by the inhabitants of these two last cities, and from the other States, for the healthiness of their air and the agreeable and novel scenes which are exhibited.

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The writer of this embraced an opportunity, in the month of September 1779, to indulge wishes of long continuance, to see what has been the subject of much conversation, within his hearing, for many years. He passed to those settlements from New-York, through the flourishing and beautiful town of Newark, and the fertile country along the road through Springfield, in the county of Essex, Millstone in the county of Somerset, and Newtown and Frankford, west of the river Delaware in Pennsylvania.

The road on that route, from New-York to Philadelphia, is now travelled by a stage, with great ease and despatch. The soil, and champaign form of the country, are peculiarly calculated for agreeable excursions, at all seasons of the year. It is about fifteen miles north-west of the former road to Philadelphia, from New-York, by the way of Elizabeth-Town, Brunswick, Princeton and Trenton.

Avoiding the heavy and sometimes dusty roads on that route, this afforded also a journey, free from the confusion of large towns, and presented an opportunity to obtain a more varied scene, to and from Bethlehem and Nazareth.

Except the large, elegant and flourishing country town of Newark, the settlements where the inhabitants dwell more compactly together, were only small villages, with whimsical names.

Newark, is upon the grounds which border upon the extensive salt-marshes or meadows, between
between

between that place and Powles Hook, through which the rivers Passaick and Hackinsack have their course.

Over these are two bridges, which give facility and despatch to travelling. A large street about two miles long, and two narrower, which are parallel, and a few which cross both, are lined with handsome well built houses, shaded and decorated with trees. Courtyards in front, and the gardens and orchards in the rear, united with the public buildings, give a romantic picture. Wealth and industry are here combined, to form one of the largest towns in New Jersey, and one of the most elegant in the United States.

At the end of the broad street, or plain, in a very conspicuous place, stands the Episcopal Church. It is well built, of stone, and adorned with an handsome spire, which has been lately erected in lieu of one of an antique appearance, which had decayed and was taken down to give place to one of a more modern style. When a repair takes place within also, this will be an edifice, worthy of its design and becoming its situation. A row of trees are in front, which form a walk, and give variety to the ornaments about this plain.

In the rear, is the residence of the Bishop-Elect—an old fashioned frame house, with large trees in front, which conspire to give greater venerableness to the dwelling of the worthy possessor. The Presbyterian meeting house is a new stone building, on the street, contiguous to one erected and improved for the

purpose formerly, which is converted into a court house. The academy is a large brick building, and contains school rooms and a number of students, who board in the neighbouring families. In the third story is the masons hall, constructed in a new and admired form. That ancient and honorable fraternity fostered the institution, and obtained the privilege of forming a lodge room, under the same roof. Masonry has thus united its institutions, with those of learning, according to the principles and noble design of the order.

This town is on the roads which lead north, towards Aquackanack and the settlements and falls on the Second River—west, to the counties of Morris and Suffex, and south, towards Philadelphia. Great attention is paid to the raising of fruit in this neighbourhood. It excels in the quantity, quality and flavor of its cider and apples. Other fruits grow in abundance, of several kinds in great perfection. The hills, of a moderate height, west of the town, give varied prospects in every direction.

The farms and settlements from thence, are in good repair, and under high cultivation. Newtown, on the west side of the Delaware, is built of stone, and is not unpleasant in its appearance—several large and valuable buildings are here.

The prevalence of the epidemic, called the yellow fever, prevented the spending of any considerable time in Philadelphia. It was proper to exchange it, at that season, for a more healthy region. This was obtained in
the

the county of Northampton, as well as on the road thither.

Germantown is the most considerable settlement. It begins about six miles from Philadelphia, and forms one continued, and very compact street of stone houses, for several miles. The road is muddy and dusty, when rains or droughts prevail.

The houses in Germantown, are very universally shaded with weeping willows, the Lombardy poplar, and other ornamental trees. The gardens are under excellent cultivation, with valuable fields in their rear. Their churches are strong—plain structures of stone, in good repair, as are the houses universally.

No obscure cottages, the retreats of poverty and misfortune, or the haunts of vice and indolence, are exhibited. The inhabitants are industrious, rich and happy. That elegant mansion, called Chew's house, a noble stone building, at a small distance, in the rear of a large area in its front, and decorated with trees, cannot be passed without notice. It is more remarkable, as it was a place, during the last war, where a very serious conflict took place, between the British and Americans. Chesnut-Hill, and White Marsh also, brought to recollection the events of part of the war, when the American army possessed those places, while they surrounded the enemy within the city. Some of the breastworks appear, which were cast up at that time.

As the German husbandmen seek the conveniences of meadows and water, before they erect

their houses, and then build in the most commodious places, where these can be obtained; the houses of the inhabitants do not appear so frequently on the road side, as in the northern states. These are skirted with woods and orchards, as soil and heights present for the preservation of the first and planting of the second.

The town of Bethlehem is approached through a large wood, and we beheld it, with agreeable surprise, at some distance, upon the summit and slope of high grounds, which are formed parallel to two neighbouring rivers or streams.

The bridge across the Lehigh, being out of repair, it was needful to pass the ford, which is safe and easy.

The flat grounds open a way to the hill, which is ascended by two principal streets, the road being adorned by trees.

A large and acceptable inn was reached before the setting of the sun, and an interesting chain of objects presented to call forth curiosity and enquiry, on our part.

A venerable man, one of the fathers of this town, is devoted chiefly to attendance upon strangers, that the hours of business among the inhabitants, may not be unnecessarily disturbed by visitants, or the stranger be under undue restraint and embarrassments, for want of a guide, who would give full indulgence to a prudent curiosity.

He afforded us an opportunity to deliver letters in our possession, for the minister and others

others, and attended us, to the evening devotions, in the chapel.

The views of this place, which are exhibited by the pencil, in every part of the states, afford too correct ideas of Bethlehem, for a stranger to be long ignorant, of the design of the different public buildings, and to whose uses they are devoted.

This inn is a stone building, with four large rooms on the first, second and third floors. Those on the second and third floors, are in part subdivided into two small, and one large room. In this way, parties or gentlemen with servants, are accommodated, almost as separate families. Fifty persons may be quartered here conveniently.

The orchards, gardens and stables, are well adapted for the accommodation of visitors. A traveller was here with a singular animal, for exhibition. He said it came from Moscow in Russia, and he had passed with it, through most parts of the Northern Provinces and States. He had but lately returned from Canada, having visited Quebec, Montreal and Kingston. The weight of this quadruped was eleven hundred pounds. Its proprietor supposed it to be the same species, which is described in the fourteenth chapter of the book of Deuteronomy, as the Pygarg. It partakes of part of the likeness of the ox, bear, mule, and goat, is black like the bear, and possesses such strength, as to be able to lift and overturn a horse, with his head. The horns are short. One of these with the jaw, eye, and shoulder-bones

bones of one side, are lower than the other. His face, belly and legs, are covered with long hair. The hoof is parted. The beard is like that of the goat. It feeds upon hay and grass, is fattened by oats, and chews the cud. It is a perfect resemblance, to the representations, which naturalists present of the Bison, in prints. A similar animal is to be seen in the museum of Mr. Peale in Philadelphia, which he says to be the female Buffalo of North America, and as naturalists declare that the wild animals of Europe and America bear a great similarity to each other, it is not improbable, that this may be a native of Russia.

Mr. Thomas indulged us with his company, around the village. This benevolent attendant upon visitors, is possessed of a large share of that primeval simplicity which becomes an Israelite indeed. He is saluted with the smile, and soft word of affection, under the parental title of Daddy. The morning after our arrival, he introduced me to the Bishop, an aged grave personage of great suavity of manners—such as embellish a father in the church, and become that primitive, sincere christianity, which is professed by this society. Assuming no pomp, he appears to live only to do good, and make others happy. His residence is in the congregational house, devoted to the clergy and united to the chapel. Being a widower, his daughter is mistress of his family. His answers, to enquiries, were made with frankness and very acceptably. These related to the foundation, principles
and

and economy of the brethren, and the general state of their affairs throughout America. The history of the original of their society,—its renewal or restoration, under the patronage of Count Zinzendorf, and their former connection with Mr. Whitefield, he particularly enumerated.

It appears, that this is a branch of the Greek Church, which has preserved the Episcopal succession with care and circumspection, holding an union with their synods abroad. Three Bishops reside in the United States. This person's name is Ettwine. He attended a synod in Europe, his wife dying in his absence.

Obtaining permission to visit him, whenever his time would permit, we parted. Not however, before he had favored us with a view of the chapel, and a contiguous hall. The first, is a plain arched room, furnished with paintings upon canvas, between the windows. These present the most distinguished events in the history of our Lord—beginning, with the visitation of the Angel to Mary, and the nativity, and ending with the crucifixion, resurrection and ascension. In these representations, the order of the paintings are in unison with the arrangements of the portions of the gospels, selected by the churches of England, Rome and the Lutherans, for sundays.

The seats for the attendants are moveable and divided into two parcels—one, for the men, and another for the women. No pomp, no display of pride, ostentation or wealth are attempted. An

An organ is in the gallery ; and other instruments of music, are often joined with it on festivals.

The second apartment, into which the Bishop attended us, was a hall adorned with portraits of the half length of count Zinzen-dorf, and about twenty of the most distinguished ministers and missionaries of this fraternity, who have served among them, from their first establishment in America.

Portraits of some of the wives of these deceased ministers, who have attended them in their missions, are also seen in this hall.

From these scenes we passed into the house, devoted to the single sisters. One of them being called, to attend us, we saw this habitation, and obtained information from her, upon their ecclesiastical affairs.

The kitchen is so conveniently constructed, that two women may cook provision for one hundred and thirty persons.

They have rooms, in this sisters house, of about twenty feet square, in which six or eight women, make their residence by day. The employments of spinning and reeling of cotton, embroidery, painting and schooling, are in separate rooms.

In the needle work they excel, in figure and shades, both with silk and cotton.

The chapel of this choir has an organ and several pieces of instrumental music, which are played upon by the sisterhood, at their devotions.

Indeed

Indeed, in almost every room, we saw some musical instrument—an organ, harpsichord or forte-piano. These are in many private families, in this settlement and other villages.

Devotions are attended every morning—An eldress presides and officiates. She sometimes delivers a lecture upon piety and morals.

We were permitted to see the dormitory, in which forty of these women sleep in an upper story. This is a large, lofty, airy room, with a lamp suspended in the centre, which burns during the night; over it, is a ventilator in the wall, which causes the circulation of fresh air.

Before we left this house we visited a room called the store, in which are deposited upon shelves, and in drawers, large collections of the specimens of female industry, which they constantly vend.

Our design was to have seen the female school, erected for, and devoted to, the instruction of children from other parts of the States, and the West-India islands, with the girls of the fraternity, who are of the same age. But, the accustomed hour for this privilege, had not arrived, and the friendly attendant took me to the great reservoir or conduit, which receives the water from the machinery, at the bottom of the hill, and conveys it by pipes, underground, to many public places.

In a building formed as a pyramid, about fifty feet in height, we saw the pipes, which convey water to the tavern, the congregation, Sisters, Widows, Brothers and several other houses. We ascended by ladders, to the upper
part

part of this edifice, and saw the summit, to which the water was and might yet be conveyed. The constant current prevents freezing in winter, although so small a quantity is exposed to the air.

From hence we went to the common schools for the boys, who are under the care of masters, in a house adjoining to that of the brothers.

These children are taught reading, writing, arithmetic and accounts, as well as the catechism, and music connected with religion and devotion.

Our next visit was to the brothers house, which is but a counter-part to that of the sisters. Its hall for prayers, apartments for tradesmen, and a dormitory are in the different stories of this building. They have their meals together, in general. Some take their dinners only at the common table. Apprentices frequently board with their masters in town. They all sleep in the common dormitory, and every one in a separate bed.

Their morning and evening devotions are under the direction of a single brother, a clergyman. The office of warden, and that of this clergyman, are sometimes united in one person, when the number of inhabitants in such houses is small, as is at present in Bethlehem, Nazareth and Litiz.

The number of single men, or brethren, is now very small, compared with former times. All boys from the age of twelve are to reside here, as well as all the unmarried men, unless the

the circumstances of a parent require the presence of his children.

From the walk on the top of this house, we were entertained with a view of the gardens, neighbouring fields, mountains, and the rivers Lehigh and Manakasy. The mountain is in the rear, descending gradually to the lower grounds, and heightening the view by its verdure.

The variety of walks, rows of trees, and the plenty with which the gardens and meadows were stored, displayed taste, industry and economy. To preserve the banks, the common willow is planted, and not suffered to grow to a great height.

The Manakasy is crossed by four bridges, for the convenience of the gardens, and other places, beside two others, one above and another below the road and gardens.

The sloping banks formed by nature, and the walks by which we mount the hill, prepared by labor, join their varieties, to convert this fertile spot into the appearance of a pleasure garden.

Great pains are taken, to assign a requisite portion, for the culture of all who need. In that which is near the widows house, are small divisions, for family gardens, which are cultivated as such.

In a plain gallery or summer-house, on the side of this hill, built for the shelter of the children, who may be permitted to recreate themselves in a rainy or sultry day, was an aged missionary, busy in preserving certain seeds and medicinal herbs. Retired from the labors of

his function for many years, among the Indians of North America, he resides in part of the congregation house, which is devoted with other buildings to aged ministers. Our visit led him, to resign his employment, and to give a succinct view of the Moravian missions. We parted, after I had obtained permission to visit him, in his apartments.

The hour being convenient for visiting the girls school, so much celebrated, a pleasing groupe appeared in different rooms, under the care of their tutresses, where they learn reading, writing, arithmetic, embroidery, drawing and music.

Since the applications to receive pupils from abroad, have become so frequent and numerous, a new building has been erected for their use, upon a similar model, with the sisters house. A small court yard, or grass plat, is between these buildings.

In the rear of this, is another small enclosure, which forms a broad grass walk and is skirted on each side by beds devoted to flowers, which the girls cultivate, as their own.

In the vicinity of the chapel is a corpse-house, designed to receive the body previous to sepulture, in order to relieve the poor, and those whose houses are small, or when the deceased fell a prey to some infectious disorder. After this, in suitable weather, it is attended with great solemnity to a grave-yard, upon the summit of a hill.

That neatness and decency which mark every thing here, are conspicuous in the place of burial.

burial. It is surrounded partly with a stone wall, towards the street, where it cannot be enlarged, partly with a neat wooden fence, on those sides where it may be extended from time to time.

The graves are laid out in perfect order, and each forms a flat hillock. The grave-stones are about fourteen inches square, and present only the name, age, and native country of the persons, without any other monumental epitaphs or ornaments. This stone lies upon the grave. The departed members of the different choirs or orders, are buried together in separate rows. The funerals are attended with great decorum. The females are dressed in white, and black is not worn as mourning.

The remarks, which the reader may wish for in this production, will be interspersed in the same order, in which they occurred on this visit. Indulged with the view of this variety of objects, the hour of twelve, called us to retire to the inn.

My guide, Mr. Thomas, brought for my amusement Mr. Brailsford's experimental dissertations, on the chemical and medical properties of the *Nicotiana Tobaccum*, of Linnæus, commonly known by the name of Tobacco, and the master of the inn furnished me with Crantz's history of the brethren, a view of the missions, and the liturgy and hymn-book of this society.

This disposition to oblige, has made Mr. Thomas very dear to all, who are acquainted with him. In the Bishop's apartment, in the brothers and sisters houses, in the schools, and

among the inhabitants and strangers he is saluted by all, with great respect and affection. In the girls school in particular, he was received with peculiar attention, by the instructresses and pupils. Upon the visits of their parents, he escorts them, that they may not pass the streets alone. This he punctually observes in the evenings. The minister of this place, the Revd. Mr. Van Vleck oversees these schools and examines their progress from time to time. His wife, whom he married in Germany, at the time, when he attended a synod with the Bishop, assists also. She was educated in a sisters house, in her native country and is an amiable woman. Females trained to the office of instructing, assist this worthy couple in Bethlehem.

The cloistered life and single state of the nuns in roman catholic countries, have been subjects for many remarks. The institutions here are not of that nature, as the women marry, and the single sisters walk abroad, and visit their friends and neighbours, when they think proper. This day, one of them, who is an instructress, was at the inn, and took part of the dessert after dinner.

A lady from Philadelphia, whose daughter was at the school, had solicited this visit, at the hour when the schools were not together.

These instructresses are treated with due respect. All females are educated by them, but all do not leave their fathers houses and families, to enter the sisters house as residents.

In forming matrimonial alliances, each have seen the other, from their birth, on all public occasions;—As the village is not large, each know the temper, character, relations and connections of the other.

The sister who honored us with her visit, was sensible, polite, modest and entertaining. A former pupil had now become a wife, and her husband was one of the company. In one of the schools, I recognized one of these sisters, whom I had seen about three years before in New-York, visiting one of her pupils, who was married and was mistress of the house, enjoying the company of her tutress.

These incidents are detailed, to explain the nature of the life of these women.

At one end of the room, in which we saw the portraits of Count Zinzendorf, the ministers and missionaries, a painting on canvass is hung, which presents, the divine Saviour in the clouds, attended by angels, descending from the superior regions, and surrounded with the various converts among the heathen, who were the first fruits of the Brethrens missions.

Some of these are represented as having departed this life, others standing on the earth, viewing the heavenly choir. It is picturesque of the call to every nation, language and tongue, to embrace the general salvation.

In the brothers house, was a youth of about fourteen years of age, who had broke his leg. He was accompanied by a man, who was far advanced in life, and appeared to be there as a

visitor. The physician or surgeon met us at the head of the stairs. He was a gentleman of those affable manners, which are observable among the whole body of the United Brethren, and cultivated carefully by them.

In the dormitory of the young men, is a painted canvass or slate, which contains the number of the respective beds.—Its use is to mark the hour, in which any one wishes to rise: The person who guards this room every night, observes the notification, which is made on this canvass or slate, and they are called up accordingly. In this apartment some elder brother attends morning prayers with the others.

Among the varied enjoyments of this settlement, is a pleasant walk on the banks of the river Lehigh. Nature has furnished a shade, by means of the trees, which grow near the margin. But, this is improved by a row of locust trees between them and the road or walk.

Thus a thick shade is made for almost the whole day. Seats are placed for rest, and to enable the visitors to view the river at leisure. An island also assists to give beauty and variety, as well as to afford a retired bathing-place. Not far from these seats and in full view is a large bridge supported by piers of stone, and some farm-houses on the opposite shore. Canoes are stationed here, for conveying such as wish to visit the island, which is frequently done.

During

During the excursion we made to this spot, we met the tutresses of two schools, walking with their pupils for the benefit of air and exercise. Innocence, health and contentment marked the countenances of these little bands. The salutations of respect from every age and sex are never omitted.

Near the river is a large brew-house, the wash-house, and bathing-room, devoted to the female schools. This last is surrounded and sheltered by trees in every direction.

No one goes into the water without suitable bathing-clothes and attendants.

A clear stream, convenient shoal and bottom render the place safe and useful.

At some distance in the rear, behind the trees, is a distillery and saw-mill, whose works are set in motion by the small stream of the Manakasy.

The mechanism of these works is not peculiar. The pump is set in motion by a small water-wheel, at several rods distance, which is connected with long wooden bars and small sheeves.

The logs are drawn by wheel-work to their stations in the mill, in order to assist the workmen and prevent the usual manual labor, in this part of the business.

On the edge of the hill retired from the town, was a very large collection of bee-hives, in a convenient situation, removed from the neighbourhood of passengers, and amidst an extensive range for their labors.

The gardens we passed on our return to the town, are plentifully stored with fruit and vegetables, and the fields are covered with grass.

Contiguous to the stables and yard of the tavern, are the buildings under the direction of the farmer-general of Bethlehem. The house and part of the stables, join the public street; the stables appearing as an high stone wall, having proper apertures for the circulation of air. They shelter forty cows, who supply the inhabitants of the town with milk. This quantity is not sufficient, and more are kept by the single sisters for the use of their choir and the girls who are boarders.

Water is conveyed into the kitchens, dairy room and barn yard, by different pipes under ground. So convenient is this for every purpose, that little time or trouble are requisite, to obtain so important an article.

The milk pans and butter stand in vessels, which are placed in a large wooden vat, through which fresh water constantly circulates.

Churning is performed with the aid of a very cheap and simple machine, which moves upon the same principles with the pendulum of a clock. A weight is suspended by a small wooden bar, fixed into a roller or axle above. To this roller is affixed an arm of wood, at the end of which is fastened the staff within the churn. The weight sets the churn in regular motion by the labour of one person.

In winter and bad weather, the cows are milked within the stables.

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The widows house, we were told was conducted upon the same plan, with those of the single brethren and sisters. Retired from the world and in the decline of years, their quiet is seldom disturbed by the visit of strangers. This is signified as their wish. Few consequently, are importunate to gain a sight of their mansion.

The number of widows is much larger, than that of widowers, owing to a variety of circumstances. In particular that many of the widowers are abroad on distant missions and settlements, and that they more frequently marry again than the women. Fatherless and motherless children, are constantly taken care of in the brothers and sisters houses. Second marriages are probably not so frequent here, as in other places, on this account.

This evening two of the sisters drank tea, at the inn, with a lady from Philadelphia, whose daughter is in the school.

The following morning we visited the more laborious employments, in this colony, such as those of the grist, oil, fulling, hulling, snuff and bark mills.

A variety of ingenious inventions, and plans for facilitating business, appear in all of them. It might be tedious to a reader to enter into a very minute detail of every thing which is to be seen here. These works are erected under the bank west of the town, upon the waters of the Manakasy, whose stream is not large, but the water is husbanded with great care, as it passes through the various reservoirs,
pentstocks,

pentstocks, and wheel works. The waters of this stream decrease yearly, as the country on its banks is cleared of wood, and as the settlers near it, draw the waters from it, upon their meadows.

In the grist mill was a simple but convenient species of wheelbarrow, for removing bags. It is fixed upon two small round blocks placed at the end of the axle, of about six inches diameter. A small board, in the form of that at the head of the larger wheelbarrows, is affixed to this axle, and slides under the bag, which is brought upon the bottom or cross-bars of this machine, while it rests in a perpendicular direction against the breast of the miller. He then removes it at pleasure, without the inconveniences arising from lifting and shouldering, and the consequent exertion of bodily strength. The fulling mill is under the same roof, and its water wheel is contiguous to that of the grist mill; both being furnished from the same artificial pond.

Tanners bark is pulverized and broken by a machine, which is put in operation by water. It is delivered in such a state, from the works, that it might be easily packed in casks for transportation, or an essence be extracted by chemical process.

The spring which furnishes the town, is at the foot of this hill, and inclosed within a small stone vault or cellar. It affords a redundancy of water, which is raised to the height of one hundred and twenty-five feet, by forcing pumps, which

which are in constant movement, by means of a small water wheel supplied from the Manakasy.

The main tube, which conveys the water is of lead, and of the diameter of four inches. It is so cold, that the hand cannot rest upon it, but a few seconds.

Near this spring is a milk-house, or room for preserving butter and fresh meats, through which issues the surplus water of the spring. It is generally used by the neighbouring families instead of an ice house.

The brewery is a large building not far from the river and bridge. It furnishes two kinds of beer which are purchased by the inhabitants of the neighbouring settlements.

In the wash-house, several women were industriously employed in washing and ironing clothes, for the school. The machines lately invented for expediting washing and ironing were here, and every convenience for giving ease and despatch to the labour.

The difficulty which attends this part of the business resulting from the school, causes the Inspector often to refuse taking of new pupils. Women cannot be procured in sufficient numbers to do this work, and the society is not willing to hire persons as assistants, who are not its members, and under its care and discipline.

On our return up the hill, by a new route and ascent through the gardens and fields, we called to pass a short time at the congregation house, with the aged missionary, whom we had met

met two days before in the summer-house. He gave us farther information concerning the Indian tribes of North America. He was a deacon, and had learned a mechanic art, which he followed in his mission, that he might not be chargeable to his flock or the society; imitating the example of the Apostle in his zeal and industry. This good man informed us, that the Indians at Muskingum were orderly in their attention to religion and morality, and successful as husbandmen.

The minister or inspector favoured me with a visit and explained the nature and plan of female education, received in Bethlehem. Improving and cultivating the head and heart, are attended to as the first requisites. In due subordination to piety, and morality, reading writing, arithmetic, drawing, embroidery and music are taught. Dancing, visiting and sleeping abroad, or having parties at the inn during the visits of friends, are not agreeable to the inspector or instructresses.

While the society of the brethren were few in number, and a combination of labors and interests were needful to make settlements, property was held in common.

The rule is now broken down, in part, and individuals may follow their private and separate business, retain a station with the brotherhood, and receive the benefits resulting from the public property and public institutions, according to known and established rules.

Industry, enterprize and economy have the additional aid of the excellent education, the youth

youth of both sexes may obtain in Bethlehem and Nazareth, which give them advantages, far above any of the neighbouring settlements, to make them good citizens and useful colonists.

The public property arises from various sources, and they appear to be a prosperous, but not a rich people. Attention to the distant missions constantly draws forth all the pecuniary aid which the public funds afford. Each member however in a greater or lesser degree receives a benefit from the economy established by the society at large. They may adventure upon useful plans as individuals, or be retained as public servants in a variety of forms. In all cases of sickness, poverty, age or infirmity, they are sure of obtaining whatever is needful for their happiness and sustenance, in common with others.

The widows house is more immediately the object of public care. Forty are in it at present. Many of them were the wives of the ministers and missionaries. Funds are connected with this institution, which arise from deposits of a certain sum, paid annually by their late husbands, and as a fee at entering into the order of ministers.

These women are industrious, and treated with great respect. Making Bethlehem the asylum, for aged ministers, their wives, children and widows, affords an opportunity, for gaining information from every quarter, and explanations of facts and events, connected with the general welfare. It must also pre-

serve and enlarge the affectionate concern, which a christian ought to cherish towards every branch of the church. Sure of affection, confidence and support, both men and women adventure upon untried and hazardous errands to plant the gospel, and civilize the untutored. If extensive benevolence can add to human joys, these people must possess a large share of felicity, in connection with their designs and proceedings.

Seasons are appropriated to the reading of letters and reports, from every part of the world, in which they reside, in order to cultivate a general regard for every branch of their church.

These things are communicated to the whole body, and not to a few. In consequence forgetfulness on one side, or ambition on the other, may not easily pervert the concerns of religion, for sinister designs on the part of a few, or the imperiousness of an individual.

Three Bishops, belonging to this branch of the Universal Church, reside in the States, whose appointments are ratified by a synod abroad. Three assist at a consecration, as the general rule. But, upon emergencies, two or one are sufficient. To provide against the total deprivation of the episcopal office, by death or other removals, two are generally within the same country, as assistants to each other. In case of a total vacancy in the distant countries, a new Bishop must be received from Europe..

The rite of confirmation or the laying on of hands upon renewing or ratifying the baptismal vow, previous to admission to the holy communion, is preserved.

The afternoon being pleasant, I visited the island above the bridge, in company with a single brother and an acquaintance of his from Philadelphia. The island is not large, but affords fine walks and an area for exercise, as well as seats and shelters for visitors. Tea-parties sometimes select this, for an excursion in a pleasant day. It is covered by grass, is flat, well shaded and defended by trees on the shores. The locust-tree is planted here, to assist in forming shades.

It may contain twelve acres, and is capable of receiving many improvements, which wealth and fancy might suggest and form for embellishment. The simplicity of nature is not interrupted here by any invention which could incur expence. A small school of boys with their preceptor, were on a ramble here after the hours of study. Walking appears to be the principal recreation, for all ages and both sexes. On our return to the main land, we met another party from the female school, with their tutresses, walking through the gardens and on the banks of the Lehigh.

At seven o'clock this evening, in company with several German gentlemen from Philadelphia, and attended by Mr. Thomas, we went to the devotions at the chapel.

Previous to the arrival of the minister, a voluntary was played upon the organ. While

this was doing, the Bishop came in and took his seat under the gallery, at the head of a number of elderly men, some of whom had been missionaries. This appeared to be the only seat of distinction prepared for him and the clergy. No throne, no mitre, no velvet cushion or costly robe, designate this dignitary or his brethren. The piety of their lives, meekness of manners and condescending affability, appear to inspire that confidence and veneration, which ennoble man and exalt religion. Far removed from austerity, demureness, or pomp, they exhibit no ostentation of superior sanctity; and no disposition to gain sway, except by doing good and communicating happiness and joy, upon pious, rational and christian principles.

We were placed as strangers, on a similar seat next the wall, on the right hand of the minister.

One half of this chapel is devoted to men, and the other to women. Each choir or fraternity and sisterhood sit together. The children, both boys and girls, are placed in the seats front of their respective sexes.

The minister immediately upon reaching his seat near a table, opposite the middle aisle, gave out a psalm in German, line by line, which was sung by the whole congregation. He then read a chapter in German out of the gospel, and a second hymn was sung, accompanied also by the organ, and the assembly was dismissed with a benediction. The whole congregation stood until the minister left the chapel.

chapel. He was followed by the Bishop and other old men, and then by the congregation at large; the men passing out at one door and the women at the other. The gravity, decorum and melody in this place, are more easily imagined than described. All was free from pomp and ostentation, and far removed from silent austerity, or emotions resulting from the external appearance of sanctity.

While a traveller ought to avoid being too prolix and minute in his details, it may not be amiss to mention such events or objects as occurred and were presented to his notice, by which the various classes of readers, into whose hands his work may fall, may become acquainted with useful inventions and discoveries, whether original or not generally known. Among the variety of artists, in all countries, such present themselves to view. Bethlehem is not without them. Many are introduced from Germany, and other parts of Europe, and some are inventions of the members of this society.

In the shop of the barber, who is also a shoemaker, were glass globes filled with water. In evenings they are hung around a lamp, according to the number who want light. This increases the brightness occasioned by the lamp, the glass and water, equal almost to the light of day. These globes are used by the stocking-weavers and other mechanics, and by such as sew by night, in the sisters house.

In the public buildings and most other houses, we find German stoves made of tile,

which are in general use. Some are totally formed of tile and others are part of cast iron, and part of tile. These last are in greatest esteem on all accounts, as they are not so liable to be injured, by putting in of wood, by careless persons; the tiles upon the top, are so placed as to form a species of flue, in perpendicular and horizontal forms, which retains the heat while it circulates longer, and heats a room more pleasantly and more durably, than sheet iron.

This species of stove are attainable or may be formed in all countries, where potters and brick-makers are to be found. A common fire-place of brick might be made to advantage, with the tile and flue in the form used upon the stoves in Bethlehem.

The figure impressed by a mould upon the tile, the glazing by the potter, or dressing with black lead, give it an ornamental appearance.

In Europe better clay, or rather the art of workmen, have added ornament to use, and this species of stove are made from the humblest tile up to valuable porcelain.

Since the improvements made in stoves, this of clay is going out of use.

In saying, that this is too rapidly taking place, a writer hazards an opinion, and exposes himself to the remarks of the critic. The warm air obtained by a clay, is more agreeable than that by an iron stove.

In the buildings of the potter, who makes the tile for this stove, he was employed in
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making cheap pipes of clay, which are in great use among the Germans, and ought to be extended for the purpose of putting an end to the importation of those articles. The brass moulds and machinery, in which this pipe is formed with great ease and despatch, are simple.

The spinning and twisting of cotton for the stocking weaver, have made good progress, among this industrious people. They manufacture stockings and caps, but have no looms for ribbed work or silk.

The more useful manufactures, and those in common and general use, have laudably employed their first attention.

The unexpected arrival of a much valued youth from New England, on his return by this route from Pittsburg, gave me an opportunity with him to visit the inspector of the female school. The parents of this young man wished to send his sister to this place for education. It was therefore his wish to make a proper statement to them, of the mode pursued and the expence, which generally arises in this institution.

The charge for boarding, washing and clothing of each female pupil amounts to about one hundred and seventy dollars per annum. A small library carefully selected is appropriated to the use of these girls. Great circumspection has been observed in selecting suitable authors, from the multiplicity, who have appeared in such endless variety within this century. As the teaching of religion is part of the employment in this place, we saw the
catechism

catechism or compendium of christian doctrines which are taught. These consist of short statements of the received faith, upon general and important points, followed by the most distinguished texts produced as proofs.

In a country where universal toleration is so fully, legally and piously established, and where christian candour and charity ought to prevail, the writer of this book need not ask liberty or make any apology, for a minute detail of most or even all those things, connected with the religion of the United Brethren, which he met with among them. His work he expects will fall into the hands of other denominations; he writes chiefly for their benefit and information. The rites, ceremonies, and customs, of every branch of the christian church afford subjects for reflection and improvement.

On sunday he attended divine service in the chapel, and had an opportunity carefully to observe the mode of worship and to attend to what was uttered in English.

Divine service began at nine o'clock. The members of the society and different choirs were present, and in their respective seats according to their ages, sexes and stations. According to an unvaried practice the organist played a voluntary previous to the arrival of the minister, and beginning with their church litany.

This compendium of devotions, is not unlike that of the English Church, but bears a greater affinity to the Lutheran. It is composed

posed of short sentences, versicles and responses, read or sung alternately by the minister and congregation. It is in the German language, but translated into English. The responses made with the aid of the organ and singers gave a variety to that which was read by the minister.

The congregation appeared in plain habits. The minister in his accustomed garb, without gown, robe or surplice.

The women were generally dressed in white, and different coloured badges distinguished the respective orders or choirs.

All of them wear a white cap, and under the chin a riband. That of widows is white, of married women blue, and of single sisters pink or red.

After the celebration of this litany the congregation retired for the space of an half hour, when the bell rung, which was the signal for the attendance of the children and schools upon a service in English.

This was introduced by the organ and a psalm, followed by a sermon, upon the love of our neighbour and succeeded by another psalm.

The female school now took the seats generally occupied by the single sisters, in the centre, and the sermon was principally addressed to youth.

After this, the children gave place and took possession of the seats at the further end of the chapel, and those who were present before at the litany, with others came to attend offices which

which were in German. The order was an hymn, a prayer, sermon, psalm and benediction.

On the way to this service, we saw several aged missionaries, who had retired to this place of rest from their labours as clergymen.

The uniform white dress of the women, reminded us of the white robed choirs in a better world. This habit tends to exclude pride, emulation and expence in dress and leaves for works of charity, and the accumulation of property, no inconsiderable sum.

The organ in the gallery, is placed contiguous to the wall, and the organist is seated in the front, with the keys before him, and his face towards the congregation. The wires and communications with the pipes pass under his feet, secured by the platform, which elevates him a few inches.

This society observe the accustomed festivals and solemn days of the church.

Certain meetings are peculiarly set apart for reading a lesson out of the bible. From Christmas to Easter, the acts of our Lord and Saviour Jesus Christ, selected from the four Evangelists are generally read in the several meetings in each week, and the harmony of the Evangelists is concluded by Easter.

From Whitsuntide, the acts of the Apostles are read, and when they end, the epistles. The psalms and writings of the Prophets are read in the remaining part of the year.

These are general rules, and seldom materially varied. "In most of the congregations
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“in England, the litany is prayed immediately before the sermon in the same meetings.”

After the sermon the meeting is concluded with the Lord's prayer, an hymn and the usual blessing.

Sunday is entirely devoted to religion. The forenoon service has been described. This afternoon, communications from distant congregations were read, and in the evening a sermon was delivered by a minister about to set out on a mission to the settlement above Muskingum.

Not many days before he had married a wife, from the single sisters house, who sat out in company with him a few days after, to his destined cure.

Discourses are delivered from time to time, at these meetings, to married people, widowers, widows, single brethren, single sisters and the children.

This branch of the christian church is called the *Unitas Fratrum*, or *United Brethren*. The first emigrants into England and America, removed from Moravia, from whence they have commonly obtained the name of *Moravians*.

They claim the rank of eldest in the protestant episcopal church, and say, that the christian religion was planted in the Slavonian countries, which include Moravia and Bohemia, very early. Their historian Crantz has written largely upon these points. In the year 1737, Count Zinzendorf visited England, in order to confer with Dr. Potter, then Archbishop of Canterbury, concerning the Moravian affairs, and Episcopal ordination.

On this occasion he became acquainted with General Oglethorpe and the trustees of Georgia, with whom he also conferred concerning the brethren there. Some of these gentlemen were associates of Dr. Bray, who by his last will and testament, had made provision for the conversion of the negroes in Carolina. These gentlemen solicited the Count to send Missionaries there. His objection was, that the church of England would not acknowledge the brethren as duly ordained. Deputies were sent to the Arch-Bishop, who gave them this answer, "That the Moravian Brethren were an apostolical and episcopal church not sustaining any doctrines repugnant to the thirty-nine articles of the church of England. That they therefore could not with propriety, nor ought to be hindered from preaching the gospel among the heathen."

On the 20th day of June 1737, the Count after previous examination, received by the hands of the eldest Antistes of the Polish branch, Daniel Earnest Jablonsky, and of the first Bishop of the renewed Moravian branch, David Nitschmann, and with the concurrence and blessing of the Senior, Sitkovius of Lissa, the episcopal ordination; the instrument in testimony of which was executed on the 24th day of June and is preserved.

Doctor Potter, the Arch-Bishop of Canterbury, who styles the episcopacy of the brethren "sacred and justly celebrated," congratulated him upon the event, promising his love, affection and utmost assistance, to "this church
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of confessors" "having hitherto, as he declares, invariably maintained the pure and primitive faith, and the discipline of the first church, being neither intimidated by dangers, nor seduced by the manifold temptations of Satan."

"The deplorable condition of this Protestant Episcopal Church in Poland, and its existence, were so well known in England at the beginning of this century, that an order of the privy council was issued, on the 10th day of March 1715, for their relief, and for preserving the remainder of the said Episcopal Churches in Great Poland and Polish Prussia." This order of the council was granted, upon the humble petitions of the Bishop and other clergy of the reformed Episcopal Churches, first settled in Bohemia, and since forced to retire into Great Poland and Polish Prussia, and obtained for them, upon a representation made to the king, by Dr. William Wake, Arch-Bishop of Canterbury, and Dr. John Robinson, Bishop of London.

Arch-Bishop Wake did not act herein, merely as a humane christian, without enquiry. He wrote to Dr. Daniel Earnest Jablonsky, dean of the chapel of the king of Prussia, and eldest Bishop of the Unity, at that period, desiring an account of the churches of the brethren, to which Dr. Jablonsky gave him a full and satisfactory answer, proving their Episcopal succession, and shewing the former flourishing and the present distressed state of their churches. This deduction was printed by the Chancellor of the University of Tübingen.

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As to that part of the present church of the Brethren, known by the name of the *Unitas Fratrum*, this has not been unknown to the divines in England, at and since its removal to Herrnhut.

The late Arch-Bishop Potter said, “that no Englishman, who had any notion of Ecclesiastical history, could doubt of their Episcopal succession.”

The committee of the Associates of the late Dr. Bray, for propagating christianity among the negroes, delivered the following report, at a meeting held on the 7th day of March 1736-7.

“Read. A report from the committee appointed to wait upon his Grace the Arch-Bishop of Canterbury, then elect, to desire his opinion concerning the church of the Moravian Brethren, till now at Herrnhut, and to know whether any thing in their doctrines was so far repugnant to those of the Church of England, as to make it improper to employ some of the brethren, in instructing the negroes in christianity?” which opinion was:—“That he had long been acquainted by books, with the Moravian Brethren, and that they were Apostolical and Episcopal, not sustaining any doctrines repugnant to the thirty-nine articles of the church of England, and he was confirmed in these sentiments of them, by the conferences he had lately had, with Count Zinzendorf, one of the brethren, and director of the church of the Moravians.”

Similar testimonials of their having preserved the Episcopal succession, are exhibited

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in their documents, under the recommendation of Arch-Bishop Sancroft and Dr. Compton—Bishop of London and others. The venerable Bishop Sherlock, having examined the subject, became and continued a firm friend to the brethren.

The bench of Bishops in England in the year 1749, agreed, that these brethren were an Episcopal Church, and in consequence an act of parliament was passed, which granted and secured to them, certain solicited privileges. The then Bishop of Worcester in a speech before the house of Lords, declared the approbation of all the Bishops, and the bill was passed, *nemine contradicente*.

It obtained the royal assent accordingly. Thus after strict and repeated examination the brethren were acknowledged to be an ancient Protestant Episcopal Church. Count Zinzendorf at the same time, entered into an useful acquaintance and correspondence with certain Bishops. Many invitations followed these events, to lead the brethren to settle in Ireland, Scotland, Wales, the county of Cumberland and the American Colonies.

In the list or catalogue of Bishops begun in 1467, under Stephen Bishop of the Waldenses, until the year 1644, we find 55 Bishops. These computed with the remainder of the Bishops of the Unity in Poland, taken from Jablonsky's letter in 1717, to Arch-Bishop Wake, down to David Nitschmann consecrated in 1735 by Jablonsky at Berlin, Bishop of the

Moravians, make sixty-seven. In which are many eminent, learned, pious and distinguished men.

At Prague is a church called Bethlehem Church, erected purely for preaching in the Bohemian tongue, in which John Hufs began to preach. One called by the same name, was built in Berlin, under the sanction and aid of the king, and other persons of rank and fortune.

Bethlehem in Pennsylvania, began to be a settlement in March 1741; about the end of that year Count Zinzendorf visited this place. A small house and stable were finished, but the congregation-house was not habitable. The festival of Christmas was therefore celebrated in the stable, which gave occasion for calling this place Bethlehem. This, with the settlement of Nazareth, have been encreased by colonies from Europe, and become the seat and centre of the extensive missions and emigrations of the brethren on this side of the Atlantic.

Assistants were sent to them from abroad, as they extended and were enabled to find teachers for the other settlements. Great attention was paid by them, to the neighbouring Indians, who lived around them, and upon the banks of the Susquehannah. No difficulties or hardships of the wilderness discouraged or disheartened them. They conformed to the hard life of the Indians, and passed many nights successively in the woods, among snakes, bears and panthers. They learned the language,
and

and were often exposed to violence from the intemperance of the Indians. They were not without discouragements and difficulties, which originated from the white people. So far did these outrages proceed, that representation was made to the brethren in England. And through the influence of the proprietor of Pennsylvania and General Oglethorpe, these difficulties were removed, and the Indians morals mended.

The rapid increase of Bethlehem and Nazareth, excited the astonishment of the public, and in one year, one thousand Indians and white people came from curiosity to see the settlements. Indian wars disturbed them, and being upon the frontiers, they were exposed to ravage and destruction.

The brethren chiefly abode at home and barricaded themselves, until peace took place. A very general and circumstantial view of the missions of the brethren, is exhibited in Loskiel's history.

Having passed several agreeable days at Bethlehem, in company with a number of ladies and gentlemen, from the Bahama Islands, Carolina, Pennsylvania, New Jersey, New York and other parts of the states, and they taking their departure, which had been protracted on account of rains which fell at that period, I visited Nazareth. It is about ten miles from Bethlehem. The intermediate country is not very fertile or pleasant. A good and well shaded road, passes through the woods and German farms. Part of the road

runs through a tract of land, which is exclusively called the Dry Land, on account of its want of any creeks, rivulets or springs above ground. It is however well settled; the inhabitants bring water for common use, from the nearest spring or brook. This is often at the distance of one, and even two and three miles. Of late however, prudent and able settlers, have begun to dig wells, whereby the value of their lands is considerably enhanced.

A good tavern is erected for the reception of travellers, as we enter this town or village of Nazareth. The day was not so far spent, but that time was afforded to visit the President or Inspector of the Pedagogium, or Nazareth school. He was occupied at the time, and a tutor became my company in a large recitation hall, which is near the President's study and other apartments. The pupils and instructors are all stationed and boarded in this mansion. The recitation hall is large and hung with maps, and some historic scripture paintings. At the hour for evening devotions we visited the chapel, which is formed in the lower or first story, of this building. The schools and rooms for the inhabitants being on the second and third floors.

This chapel is large and lofty, supported by four octagon pillars and furnished with seats, which hold the visitors, in the same order as in Bethlehem.

In front of the President's or minister's chair and table is a large organ within a pew, which surrounds it, and is erected for musicians.

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The service was in German. The Inspector read in the same language an account of the life and death of a distinguished lady, of the society, who had lately died in Carolina.. This custom of reading papers of a public nature, preserves an affectionate regard for all parts of the society, in all countries.

Nazareth is inferior in size to Bethlehem. It consists of two streets, which cross each other, through a large square, and of the Pedagogium and sisters house, on one side, near a second square, or large grass plat in front of these two buildings. The public and private houses are of stone, and suitable flagged walks are on the sides of the streets, and across the court yard in front of the Pedagogium.

The public store, steward's and brothers' houses are upon the centre square. These with neighbouring farms and the college are public property. In the centre of this square, is a small neat market house built of stone.

Under its roof is sheltered part of the work, which conveys water to the whole town. At one end is the fire engine.

Hills at eight and ten miles distance, beyond the Delaware and Lehigh, surround this settlement, and afford pleasing prospects.. The woods, orchards, gardens, and rows of mulberry trees at the end of two streets, ornament this interesting retirement.

At a small distance is a farm called Old Nazareth, contiguous to the plantation and house begun by Mr. Whitefield. This is of stone and two stories in height. He began

it,—but, a disagreement arose between him and the brethren about the doctrine of reprobation, of which he was tenacious, and he sold the land and house to the brethren.

It had advanced to the second story and the brethren finished it.

In front is a large grass-plat, surrounded with trees, and at a small distance remains in possession of an honest tradesman the small block or log house, erected first on the farm. The large building is occupied by widows and other families.

Across the fields at a small distance, is a cluster of houses, possessed by farmers and tradesmen. In one of the buildings is a chapel for devotions, and a dwelling for the minister, according to their very general custom.

The steward attended me to these places, after morning prayers and meeting, at which the Inspector or Principal delivered a very excellent discourse to the children and youth upon religion.

From the hall we went to the recitation room and Inspector's study.

A considerable collection of fossils, shells and birds, who were natives of America, are to be seen with other curiosities in a museum. This in time will be large, as the missionaries are busy in collecting and sending every thing that is rare from every quarter.

The birds and some animals, were preserved by a late tutor in this house. The eagle makes a distinguished figure in this collection.

lection. Here is the American hare, a white rat, a racoon and skunk. The birds are of varied sizes. Among them is the nest and young of the humming-bird, and several species of owls.

A tutor joined us, who led us through the rooms appropriate to the different classes according to their order. In one was a young Indian from Stockbridge, who is supported by the State of Pennsylvania. He has discovered talents for limning and writing. The North American Indians have not been celebrated for their success or application in the art of painting. In the Roman Catholic chapel in New-York, is a representation of the crucifixion, a masterly performance, drawn by an Indian native of South America.

In the parlor of the Roman Catholic minister of that city, is a large representation on canvass of a missionary preaching to the Indians. The figure, attitude and perfect view of an Indian in his habit and real colour, lead us to conclude, that this must be the work of some one of their own countrymen.

In every apartment we found a piece of music, for the use of the pupils. The dormitory of this house, is in the third story or garret. It is long and lofty, with a free circulation of air in the day-time, and a lamp at night. The masters and tutors sleep in the dormitories. An invariable practice in these places, is to sleep each in a separate bed.

From the top of this house, we were entertained with picture-like views in every direction,

tion. A walk and cupola, which is finished with Venetian blinds, enabled us to survey these objects at leisure and in safety.

From thence we went to the garden which is appropriate to the scholars, a spot greatly admired.

It is upon the slope of a hill, at the foot of which is the spring from which this town is furnished with water by pipes. It is impossible to give an adequate idea by writing of this pleasing enclosure and its contents devoted to juvenile fancy, industry and study.

The strait and circular walks, the windings up the hill, the falling gardens ascended by steps, the banks, summer-houses, seats, trees, herbs, fruits, vegetables and flowers are seen in great variety.

Most of the American forest trees and many exotic plants are here. It is an elegant garden in miniature.

Undoubtedly they are indebted in part, to the plans presented by the pencils of their preceptors, who have visited the public gardens and country seats in Europe. It is an assemblage of objects, rarely to be found in such order, taste and variety in North America.

In it youth must obtain a considerable knowledge of farming, gardening, botany and the trees which may be found and reared in this country.

The Pedagogium and town are seen from this place. In the rear is an orchard defended by a grove.

At about the distance of the quarter of a mile, within this wood, is a small stream, between two hills, fed by springs. The pupils have erected a dam across this rivulet and formed a place for bathing.

Two boats built for their sports are afloat in it, and seats are placed on the side of the hill. Time will enable them to form a pleasing place for recreation here, and to indulge their fancies while they preserve their health by gentle labors.

On all visits to this place, the pupils are attended by their instructors, and they do not enter the bath without clothing.

These scholars are boarded in the Pedagogium. The revenues of this house are not competent to its support, owing to the small sum charged for board and tuition.

Cooking and washing for this school, are performed in the neighbouring sisters house. Provisions for eighty persons are dressed here. The water of the fountain is conveyed into the kitchen of this building, and to the Pedagogium.

As these settlements extend, useful and ornamental arts will be introduced from Europe.

The steward took me to the house of an ingenious German, who followed japaning and gilding. He is also a limner. His house, shop and whole tenement, were filled with specimens of his taste, and labours in the arts.

He was gilding a ball and vane for the steeple of a chapel belonging to the brethren
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in Salem, North Carolina. The ball was made of copper of the diameter of about three feet. Other ornaments made of iron and copper and gilded for this edifice were preparing by him.

A site remains in one corner of the square for a brothers house, upon a more enlarged plan, than the present, which is a common dwelling two stories high. The young men are occupied in trades and on farms.

In the school many branches of literature are taught, in order to qualify the pupils for useful, honorable and literary stations.

The revenues are not competent for maintaining professors to teach all the sciences.

Many valuable men have received the rudiments of their education here. The institution is not devoted to teaching politics, as these people do not embark in war.

Disapproving of preaching against other professors of christianity, they take heed not to offend in word or deed, by rude or familiar observations.

In the afternoon, one of the tutors, a German gentleman, attended me, to Schoeneck about a mile from Nazareth, on the road towards the Susquehannah settlements. This village consists of farmers and tradesmen who reside near a chapel and congregation house.

The minister is the school master, he had not long since, resided in the single brethrens house at Bethlehem, in the station of clergyman, and did the business of warden several years, before he married. He had lately been fixed with this congregation. After

After his arrival from Europe in the year 1788, he had taught in the hall as a professor. The hours of study and recreation deprived us of the tutor, as he was obliged to return to the hall.

The minister shewed me the neighbouring country from the heights, and the blue hills a range of mountains about six miles north west.

On our return to Nazareth we saw two men searching with an auger for coal. They had penetrated to the depth of twelve feet, and were flushed with sanguine expectations of success.

They were prompted to this search, by the opinion of a person, who had passed this way, not long before, and was acquainted with the coal mines of Europe.

The steward had taken from the side of the hill, near this place, a saponaceous black earth, which he had ground and mixed with oil, and used as paint. It appears as well and as durable, as any other colour. He has by experiments altered the first appearance of black, and made samples of other colours with it.

The whole country around Nazareth is fertile, and presents entertaining objects to the eye.

It appears peculiarly calculated for the purposes of literature, to which it is devoted. The air is exceedingly salubrious, as the mountains and rivers preserve a constant circulation of that which is good.

The heights exhibit many distant landmarks, which point out the roads and openings into distant parts of the States, and to the towns of Hope in New Jersey, and Easton in Pennsylvania.

The hills mark the currents of the rivers Lehigh and Delaware.

The good success which has attended the efforts to form schools and places for education in Bethlehem, Nazareth, and the parishes and farms in possession of the Brethren, is conspicuous. The neighbouring settlers are not so careful.

Influential men in the legislature of Pennsylvania, have endeavoured to erect schools universally, through that state, but the desired success has not attended their laudable efforts. The Brethren as a religious society, have prevented the necessity of legislative interference as to them.

Having seen the economy of the larger settlements, I visited the farms called Gnaden-thal and Christianbrunn, about two miles from Nazareth.

The first contains about six hundred acres; one hundred of which are meadow or mowing-grounds. It maintains forty cows, forty oxen and ten horses. But the oxen are not yoked in the draught. Attempts have been made to introduce them to team and plough labors; but the prejudices of education, attachment to the customs of Europe, and want of acquaintance with the mode of breaking oxen to the yoke, has hitherto foiled the wishes of those
who

who are convinced of the superior advantages arising from using them in the labors of the farmer. The horses are remarkably large and strong through these countries, and they have a good breed of cows.

As this is public property, the farmer and other laborers receive wages. He resides in a large house, under the same roof with other families, and is a married man. The stables and barns are very commodious. Here is a large room for devotions, and a bell, to collect the inhabitants together. The inhabitants of both farms, attend public worship on sundays and other festivals at Nazareth.

Water is conveyed to the kitchen, milk-house and barn-yard by pipes.

The lands are frequently manured with the plaister of Paris, which is transported hither from Philadelphia. They also tread out the wheat.

It is supposed that it would enlarge the annual income of this farm one hundred pounds, were oxen used in the draught; but many of the country people conceive it to be disgraceful to put them to labor.

This to New-England men is surprising. In their emigrations, they travel through these settlements with their teams. Large droves of neat cattle pass this way, from the countries cultivated in the state of New-York, by the settlers from New-England, on their road to market in Philadelphia. But notwithstanding these specimens of so lucrative a part of husbandry, the Germans will not resign their horses.

Christianbrunn, or Christianspring, is called after a son of Count Zinzendorf, whose name was Christian.

The spring rises at the bottom of a large stone vault or well, about ten feet deep, to which is a descent by steps. The quantity which issues forms a small brook, and passes through a neighbouring cellar, milk-house, distillery and brewery. These are on a line with each other. A grist-mill is in the row, which is set in motion by a small creek, which is a branch of the Manakasy, and is sometimes dry in summer. These waters uniting pass through the neighbouring meadows.

In the milk-house large pans made by the potter, and containing about eight quarts each, are set in this running spring-water, by which the dairy-woman finds much advantage. As this joins the waters of the Manakasy, trouts were sometimes seen swimming in this milk-house.

Spring-houses are very frequent in Pennsylvania, wherever a spring is sufficiently near to the farm-house, for the purpose; and it is surprizing, it is not introduced into New-England, where so many cool springs and streams rise and circulate in such variety from hills, and through every farm in their country.

These farms of Gnadenthal and Christianspring, are not an half mile distant from each other. They are surrounded with orchards and arable land, defended and skirted by woods, and the roads hither are good.

Returning

Returning from these places I visited the Inspector of the Pedagogium again, and obtained further information as to the course of education.

No office of goodness or condescension is supposed to be beneath the attention of any member of the Brethren's society. In the Pedagogium, after the clothes are washed, they are returned to the lady of the Inspector, who as a mother to the whole, delivers to each lad his own. This good woman attends also, with the same condescension, to the distribution of the fruit raised in the garden of the school. It is never touched until it is ripe. If any falls, or is collected at the proper season, it is brought to her, and she apportions it to each pupil. Thus they enjoy the benefit of their own labors, and are taught to abstain from eating unripe fruit, from unmanly pilaging and a due respect for those who may succeed them in this place.

Before my return to Bethlehem, I visited Easton, seven miles from Nazareth, on the banks of the Delaware.

This is a beautiful town, built of lime-stone, laid out in regular streets, containing a centre-square. It is not seen at any considerable distance, as we approach it, and it stands near the banks of the river Delaware.

A convenient plain, ascended on three sides, forms a commodious site for this town. Nature has furnished it with many ornaments which art and time will improve to great advantage, and afford one of the most pleasant

interior towns in the United States. Small hills of varied forms and dimensions, connected with perpendicular cliffs,—the falls of water made by a small river which empties itself into the Delaware, and the union of the waters and hills of the Lehigh, present a multiplicity of entertaining scenes. The advantages as to business are very considerable, from its station near these waters, amidst a fertile country and on great roads.

A regular stage visits it twice a week from Philadelphia, and a plan is on foot to unite one of the lines of stages from New-York to Philadelphia, with another, which shall convey passengers from New-York and New-Jersey, to Easton, Bethlehem and Nazareth.

In the centre of the square in Easton is a court-house built upon an uncommon model of stone; and not far distant is a large German church of modern architecture, furnished with a good organ.

This place is about twelve miles from Bethlehem.

On another quarter from this place and west of Bethlehem is Allentown.

The road to this last town or village was good, and chiefly through woods which formed agreeable shades.

The Lehigh is often exhibited amidst the hills in its serpentine course, and is passed by a rope-ferry, where it intersects the road. Allentown stands upon an hill and makes a good appearance as it is approached. The views from it are agreeable. It contains a
Lutheran

Lutheran and Presbyterian German meeting-house, which are built of stone, as are the houses in general. The streets are laid out in right-lines and cross each other.

We pass the river Jordan, over a strong stone bridge, as we enter this town, and the Little Lehigh, as we go to Emmaus—a small village about eight miles from Bethlehem, inhabited by the United Brethren. It is situated not far from the foot of a mountain and contains about twenty dwelling-houses. The congregational-house, united with the chapel, is possessed by a minister. In the chapel is an organ. And the minister is also the school-master.

The steward is an old man, and the store-keeper also superintends the tavern. But these are not public property as in Bethlehem and Nazareth.

An original settler, a brother, gave one hundred and thirty acres of land to the brethren for the support of the minister and school at Emmaus.

In this place, was one of those accommodations for the lodging of a married couple, which cause so much conversation. Perhaps it may not be amiss to indulge the curiosity of such, as may be very solicitous to be informed upon this point, what is the reason for this uncommon practice, and what the practice is, that in future such as visit Bethlehem and Nazareth, may spare the inhabitants, from needless enquiries, sometimes bordering upon impertinence.

According

According to constant practice, single beds are used by unmarried persons, from their youth upwards. When a couple are united in holy wedlock, and become heads of a family, these two beds and their bedsteads, are placed so contiguous to each other, that they are covered with one general blanket or counter-pane. This outer covering designates the lodging of some married persons, but this is not an universal custom, as many use the common large beds. It is convenient, in case of the sickness of either party, the nursing of children, and the poverty of young housekeepers, who may not wish to be at the expence of exchanging or altering their single beds, bedding or bedsteads. The bedstead is not different from that in common use, except that it has head, foot and side boards.

At Allentown is a large spring, similar to many in Pennsylvania. The water issues in great profusion, from an hill, and enters a basin of twenty feet diameter, in which the water is seen rising in the middle in great abundance.

A large body is raised, which is cool and clear and flows into the Little Lehigh. The Cedar Creek, a branch of this stream, is formed by one of these springs.

My return to Bethlehem, accidentally gave me an introduction, through the interference of Mr. Thomas, and the permission of the minister, to a new but interesting scene.

On the festival of St. Michael, the children keep a prayer day, and hold a love-feast.

Discourses

Discourses are also delivered upon the guardianship and superintendance of angels. The little bands, dressed in clean attire, and the girls in white, meet in the chapel.

Musie, both vocal and instrumental, form a large part of the entertainment.

In the afternoon this little assembly, with the Bishop and other ministers, and certain clergymen lately arrived from Germany, on their way to distant missions, were together in the chapel, as were also some of the heads of the choirs and the instructors. Several mothers with their infant children also attended.

After a suitable time was spent in singing of hymns alternately in German and English, four women entered, with two large baskets filled with cakes. After them came two men bringing another basket with the same contents.

One of these cakes were presented, by the women to every person in the assembly, whether old or young. This task being performed, these attendants immediately brought in an half pint of coffee, to each person.

During this serving of the company, the singing continued. A pause gave an opportunity to enjoy the repast, and the coffee dishes were taken away, in the same order, in which they were brought in. No accident, no confusion and no conversation foreign from the singing took place.

After certain other psalms, and hymns were sung, the company dispersed. About one hundred persons were present.

Passing out of the chapel, the Bishop met us at the door, and explained the nature of the day and festival. Such decorum, innocence and affection, as these entertainments exhibit, are superior to the most refined inventions of the present day to diffuse substantial joy and happiness. The grave and considerate cannot contemplate the effect or consider the design without approving of both.

Towards the evening the little groups were seen taking their accustomed walks through the gardens and along the river.

Retired from the noise, throng, gaze and immoralities of commercial cities, these religious and rural scenes are highly becoming and beneficial.

Similar festivals are observed by the married persons, widows, single brethren and single sisters, at stated periods; most commonly before the administration of the Lord's supper.

The holy communion is administered once in four weeks, on the evening of the sabbath, where it is possible. But such as cannot be present at that time, receive it on Sunday morning.

The officiating ministers are clothed in white on this occasion, in a robe similar to the surplice. The elements are delivered to the communicants in the seats, and the bread is retained in the hands of every person, until each has received it. It is then eat or consumed by all at the same instant. The consecrator repeating the words "eat, this is my body, which is given for you."

The

The ancient rite of washing the feet, is also preserved and administered among the communicants at certain times. This in obedience to the injunction of our Lord in the thirteenth chapter of St. John, "Ye ought to wash one anothers feet."

This is performed within the halls of the separate choirs, among themselves. During the time, the minister sings appropriate hymns, which refer to the cleansing and washing away of sin, by the blood of Christ.

In the week previous to the administration of the holy eucharist, the minister reminds the participants of the proper and necessary preparation, according to the exhortation of St. Paul. "Let each one examine himself and so let him eat."

The choirs or different sisterhoods and fraternities, among the brethren are established in conformity to certain usages in the christian church in early ages and certain parts of sacred scripture. These point out various stations and circumstances in human life, and the way by which each is to obtain happiness.

Although the way to holiness by Christ is marked out, for soul and body, for the whole body of the church, yet this is obtained in the practice of duties peculiar to each in their different stations and relations, and according to their respective sexes. To enable them to perform these duties more perfectly, they are associated in the choirs, for mutual edification. These choirs are superintended by an elder or elders

elders of their own sex, and every member seeks to earn his or her bread honestly, in the fear of God.

Matrimony is not observed as a sacrament, but as a divine institution, and the duties of the relation are often taught and enforced from the scriptures. The rules established by the brethren as to marriage contracts, appear upon a fair and candid investigation, to be little more than those established by the civil authority and other religious communities, who faithfully adhere to their respective regulations.

The intentions or bans are announced to the elders and heads of the choirs, and their consent is required. If any lawful impediment appears, it may then be declared. A prudent check upon levity and the indulgence of indiscreet fancy or forming precipitate alliances is guarded against. When a man's circumstances appear to require an help-mate for him, it is mentioned, and if he approves, a partner is pointed out whom he may refuse.

The most venerable members of the Brethren's Society receive wives according to these rules. They appear to be instituted in the first place, for the sake of propriety and order, but secondly, to avoid mercenary matches and connections arising from the institution being converted into a mean to ennoble families, by matrimony, where affection and discretion as to the tempers, disposition and character of the parties are not duly attended to, in order to secure felicity. They are not
married

married as total strangers, taken from cloisters, where they have been secluded for years from human society, and the sight of each other. It is scarcely to be imagined, how a people can be better acquainted with each other, from infancy to old age, than these people are, and preserve decency and decorum. Well-bred and prudent parents, and candidates for marriage in all countries, observe rules as strict as those of the brethren, previous to the parties entering into that holy estate. Fancy is as often gratified, as in those countries or societies where greater indulgence is given.

Alliances of necessity are guarded against by these rules. If they take place, it is not owing to the omission of the society to establish prudent rules, to guard the morals, and felicity of their children.

Conformity to these rules, is too valuable, in the estimation of most of the Brethren's Society, to be departed from, by candidates for marriage. Obedience to the discipline of the church, secures the affection, confidence, support and protection of its members in all conditions, relations and countries.

The aged, sick, young and poor, are amply provided for, by the regulations of the society.

Particular attention is paid to education and schools, in all congregations that the children may be brought up in the nurture and admonition of the Lord.

A good education is esteemed by them as the best earthly treasure, which parents can bestow. In their institutions for this purpose,

parental and domestic care are assisted and enforced by the aid of the wisdom and property of the society. The greatest concern is to preserve youth, from physical and moral evil, from being seduced into errors. The great object evidently to be found in all discourses and instructions to the young, is to enforce the love of God as taught by inspiration, and to make virtue amiable. That as they are the property of the Lord, who has created and redeemed them, they may live to his honour, and become benefactors and blessings in human society.

Both boys and girls are as early as possible, instructed in Reading, Writing, Arithmetic, Grammar, Geometry and History. The boys are generally taught the rudiments of the Latin tongue.

In some congregations, schools are established for the education and support of orphans, and the children of poor parents, or of the missionaries. Such are taken care of and instructed with almost parental faithfulness.

Such boys as appear from their talents qualified for higher pursuits in study and learning, are sent to higher schools, such as the Pedagogium at Nazareth.

The children are brought as soon as possible to baptism, in a public meeting. In some places, five and in other three witnesses or sponsors are present, who lay their hands upon the child on this occasion and bless it. The water is commonly poured upon the breast of the child.

To keep and preserve order, discipline is necessary. The Brethren have established the bounds of love as the great rule, which unites all the members of a congregation as one family. In this they take as their guide the command of Christ, in order to preserve order and peace. "Ye shall love one another."

It has been the constant endeavour to restore true and original Christianity. In conformity to this, they have established their regulations, as far as possible. The constitution of Christ's Church as established by him, and the practice of the Apostles being their guide, by which to unite and regulate Christians. In their rules they have endeavoured to form such, as will preserve their outer welfare, remove evil and all occasion of sin.

Offenders are disciplined as far as possible according to the ancient rules in Scripture and the times of the Apostles. If he who has fallen under censure is penitent and obedient to the exhortations to amendment, the offence is buried in silence ; but in cases of obstinacy, he is called before the board of overseers to receive admonition. If this has not the desired effect, he is informed that he can dwell no longer in the congregation. "No loss of temporal honour, dignity or fortune attends this exclusion."

The Brethren as a church, have agreed upon certain rules and orders, which they have endeavoured so to calculate, as to remove every offence, in as prudent and certain a manner as possible. These rules and orders received and subscribed, by all male inhabitants of suitable

age, are presented to all such as offer themselves for admission, into the congregation.

Upon acceding to them, without compulsion, they promise to observe them, by subscribing them. "If they afterwards alter their minds, they may leave the congregation, and are no longer bound by its regulations."

These rules are summary. They are to be subject to the magistrates and higher powers, with all their hearts. Every member of the congregation shall work, and eat his own bread.

"Even those brethren and sisters to whom God has given a good share of this world's goods, shall not spend their time, without some useful occupation, for the good of their neighbours; remembering the words of our Lord, give to them who beg of thee. Give and it shall be given to you. Their rule is, we will support the needy and particularly the widows and orphans, and such who on account of their age and infirmities require our help, as much as possible."

These rules they appear to observe scrupulously and willingly.—On a visit to the Bishop, I found him employed in making wafer boxes. He informed me, he had so far lost his eye sight, that he could not read constantly, and idleness was disagreeable, he had therefore adopted this occupation, at intervals. I was also informed, that his daughter made wafers, and these united labours were sold to the merchants in New-York and Philadelphia. No reflecting mind, but must on this occasion, recollect the zeal, industry, disinterestedness and

and good example of the blessed Apostle, who followed the business of tent making and wrought willingly with his hands, that he might not be chargable, and might have wherewith to administer to his own and others necessities, and preserve himself from irksome idleness.

This excellent example of the Bishop at Bethlehem, is also in imitation of the industry of the fishermen who were the first Apostles, and were principally trained to mechanic and other industrious professions.

Such examples are too noble not to be admired. At this moment all the pomp and splendor attending rich prelates and dignitaries, appeared insignificant and of little worth, compared to the greatness of this venerable man, employed to set a good example, to maintain himself and assist the poor, when his community had provided for his support in an asylum, amidst the wealth and affection of many Brethren. Should this small work fall into the hands of himself or his friends, they will excuse the liberty taken in recording the fact.

The nobleness of the rule and principle, and the proof exhibited of conformity to it, among all classes, demand of them the privilege of extolling this obedience and conformity, on the part of their Bishop, father and superior.

Bound to seek peace with all, the Brethren are particularly to be careful, that they do not entangle themselves in political contentions, and the altercations of parties. They are to be

obedient to their teachers, and follow them, as they watch over souls and must give an account.

After this statement of the progress and regulations of this society in America, it may not be unacceptable to add some further information, taken from their historians as to their society.

Saint Paul informs the Romans that he had planted the gospel unto Illyricum, and from the epistles to Timothy, we learn, that Titus visited Dalmatia for the same purpose. Both of these were Slavonian provinces. Jerome a native of Illyricum, translated the bible into his mother tongue.

The Slavonians who rent those provinces from the Grecian empire, found christian churches there, and by degrees became converts to the faith.

Slavonian Bishops were expected at the sixth council held at Constantinople, in the year 680.

The Slavonians received the gospel by means of the Greeks, and were initiated into the Christian religion with the Grecian rites and forms. This was done by the administration of Greek priests, who came into the country, in the year 860.

In 1176 the Waldenses arrived in Bohemia, and joined those who were tenacious of the rites of the church.

These ancient christians the Waldenses, date their origin from the beginning of the fourth century.

Rieger

Rieger goes further back, and considers them as the remains of the people of the Valleys, who were converted to christianity, when the Apostle Paul passed over the Alps into Spain.

These United Waldenses and Bohemians preserved their connection with the Waldenses at home, and sent them ministers from the Seminary of the Brethren in Italy, whither as an university, they sent their youth from Bohemia.

John Hufs, master of arts and professor in the academy at Prague, and minister of Bethlehem church there, became an advocate for the Brethren. He was born in 1373, took his master's degree, and was made a professor at the age of twenty years.

In 1400 he was made minister at Bethlehem church, which was erected purely for preaching in the Bohemian tongue. He defended the tenets of Wickliff, the first of the English reformers, who had addressed the Brethren in Bohemia and Moravia, in the year 1387—and exhorted them, after the example of their forefathers, to stand firm and unshaken by the faith of the gospel.

Confusions existed at this time between the Greek and Latin churches, and those called reformers; but, in 1450 the peaceable and moderate men of each party united in the tenets, in which all agreed, and gave up the distinction of parties.

Permission was given them to withdraw to the Barony of Lititz, in the mountains of Silesia,

Silesia, and to enjoy their religion according to the dictates of their own consciences. These emigrants were composed of many citizens of Prague, Bachelors and Masters of arts, commons and nobles,—of learned and unlearned, from all parts of Bohemia and Moravia.

They erected villages and received ministers from the Calixtines, who lived in Apostolic simplicity. They united more and more in one mind and spirit, and on the first day of March 1457, formed themselves into a congregation, calling themselves at first *Fratres Legis*.

Ignorant people from this considered them as a new order of Monks, and they in consequence called themselves simply Brethren; others joining their congregation, they adopted the name of *Unitas Fratrum*, or United Brethren.

Solicitous to maintain their discipline and order, they sought to secure the succession of the priesthood, and a gospel ministry. This important matter was discussed in a synod of the Brethren from Bohemia and Moravia in the year 1467. Three Presbyters were selected for Bishops, and sent to the Waldenses, from whom they had formerly received the Episcopal office. Consecration was received accordingly from the Superior of the Waldenses, by laying on of his hands, and the assistance of his Co-Bishops.

War and the contentions between Protestants and the Romish Church, often convulsed them. At the beginning of the sixteenth century, they

they had two hundred congregations of the Brethren in Bohemia and Moravia.

About this time also, many learned laymen and Priests from the Calixtines, and several counts, barons and nobles joined them. They translated the bible into the Bohemian tongue, and established printing-presses for the purpose of printing this work.

A variety of preparations towards a reformation had been made in Poland, as early as the year 1440, by means of the Hussites from Bohemia, and afterwards by the Polish Students, disciples of Melancthon, when the expelled Brethren from Bohemia in 1548 made Great Poland their asylum.

The Brethren as they passed through Poland settled a congregation at Posenania. Forty congregations were gathered not long after, and in 1555 at a synod of Protestants held in Cosminia, the confession of the Bohemian Brethren, their church discipline and other writings were read, examined and approved and a coalition was formed and ratified.

The confusions which subsisted during the times of Luther, Calvin, Beza and others, involved the Brethren in many difficulties.

The civil magistrate often opposed and banished them. Comenius their Superior, then looked upon himself as the last Bishop of that church, but he lived to see the succession continued by a Polish branch of the Brethren.

A small remnant of the Brethren's church was preserved in Moravia and Bohemia, but, in the confusions of the times, they found themselves

themselves necessitated to remove into another country, where they might enjoy liberty of conscience. In their wanderings, one of them became acquainted with Count Zinzendorf, who proffered them protection, upon his estate in Saxony. This they accepted and removed thither.

In the year 1722 they began to build Herrnhut, and were joined by others. This gave offence to the Imperial court, and complaint was made to the king of Poland, elector of Saxony, and Count Zinzendorf for these good offices was exiled from Saxony. In his exile he sought for other places where the Moravians might reside in safety. With so powerful, active and zealous a benefactor at their head, and with such opposition, they were joined by other Protestants and emigrated to America.

When Georgia was settled and made a separate Government, a religious sect, called Schwenkfelders were exiled from Silesia, and found an asylum upon the estate of Count Zinzendorf. Being directed not to harbor them, he applied in their behalf to the trustees of Georgia; but, they soon after removed to Pennsylvania. The land reserved for them was given to the Count, and a colony of the United Brethren removed to Georgia in 1735.

The trustees had promised them an exemption from bearing arms, or personal services in war, according to a tenet in their religion, to which they adhere; but in the Spanish war, the populace would not permit them to enjoy that privilege, and they removed to Bethlehem, laying

laying the foundation of the flourishing towns and settlements of Bethlehem and Nazareth, and extending from thence into almost every colony in North America within a short period.

The astonishing assiduity and success which has attended the efforts of the Brethren to extend their system in every quarter of the globe, are not easily presented in a summary form. The towns, villages and congregations they have formed, are of varied dimensions and numbers. Some have been settled upon tracts, before uncultivated, and without inhabitants, with a design to dwell together as members of the Unity, and under its economy only. Such in a peculiar manner are designated as congregation places.

Places of public worship and dwelling-houses belonging to the members of the society are built in some places in the neighbourhood of towns and villages inhabited by those, who do not belong to the United Brethren. Some square, street or other site is selected, as circumstances permit, for the use of the Brethren. These are congregational places in a more extensive sense.

They have other congregations, in places where the Brethren reside, in cities, villages and country places, among the people at large, retaining their own places of public worship, and as many of their own rules, as circumstances will permit. Such may be termed city and country congregations. These may
be

be found in their different order, described by geographers, travellers, and the constant publications of the Brethren.

Herrnhut, in Upper Lusatia, stands first in the list, as the first and principal or centre of the business and settlements of the Unity. It was begun in the year 1722, upon the manor of Bertholdsdorf. It is situated on the high-road between Lebau and Zittau. Government confirmed the orders and regulations which were adopted at Herrnhut.

On the 12th day of May 1724, the foundation of a large house was laid, which not long after became the meeting-hall of the congregation. The Baroness de Watteville, having taken some girls under her care for the purpose of education, laid the foundation of the economy of the girls. This name is usually given to the schools of the girls.

The Baron de Watteville had before this, entered into covenant with Count Zinzendorf in the Pedagogium at Halle, to devote himself to the spreading of the gospel among christians and heathen. These two noblemen and two clergymen, united more especially in furthering the first efforts to give permanency and extension to the designs of the Brethren. Five Brethren emigrants from Moravia, arrived about this time, through whose information and after-exertions the first regulations were formed.

Herrnhut is built upon the rise of an hill called the Hutberg, or Watch-hill, from which the first settlers took occasion to call it by the present

present name, which means the watch of the Lord. Accessions of inhabitants, called for an increase of building, and in consequence Herrnhut has become a regular well built village, containing about 1300 inhabitants, all members of the Church of the United Brethren.

Besides the minister and his assistants, a warden is appointed who presides in the vestry, and superintends the temporary concerns of the settlement. The brethren distinguish themselves by a plain and uniform dress;—the women having retained the dress of the countries, from which they first emigrated, not from any superstitious attachment to old forms, but from a desire to preclude vanity and useless expence.

The institutions are similar to those at Bethlehem, as described in the beginning of this book.

A spacious and neat chapel is erected in a large square, which is furnished with a good organ. The dwellings of the minister and wardens of the congregation form one, and the school house the other wing to the chapel. An avenue of trees leads from the chapel to the burying ground, which is a large square field on the declivity of the Hutberg, and at some distance from the village.

Several walks bordered by trees and furnished with seats, surround and intersect it. The grave-stones and graves are all of equal size, and placed in regular rows: only the vault of count Zinzendorf, as lord of the manor, is lar-

ger than the rest. Burials are performed with great solemnity, but no mourning dresses are used.

On one side of the square in which the chapel stands, is a large building inhabited by the single men, with work-shops, out houses and gardens, exclusive of the dwelling rooms.

The main building contains a neat chapel, a dining hall and dormitory. This last is a lofty room, furnished with large windows and ventilators, so as to admit and preserve a pure air. Apartments are allotted, and waiters appointed for the sick. The number of inhabitants is apportioned to the size of each room. Some have rooms to themselves. No one lives here by compulsion; each inhabitant pays a moderate sum for board and rent, which is fixed by a committee of overseers, in which the warden of the house presides. His business is to preserve good order, attend to the external welfare of the house, and its inhabitants, and by his advice and activity, to prevent every evil arising from external sources.

Besides the warden, an unmarried clergyman resides in the house, appointed to attend the moral conduct and spiritual concerns of all the single men, belonging to the congregation.

He hears their complaints, assists them with good advice, and uses all his influence for their benefit, and for the prevention of any evil, that would undermine their spiritual happiness.

Houses are also provided for the single sisters, widows and widowers. The congregation have provided charitable institutions for the poor.

The

The Manor-house of the Count Reufs, the shop and linen-warehouse, are the most considerable buildings in Herrnhut. The family houses are built in regular streets, opening into the square. The streets and houses are kept very clean, one watchman preserves order at night and another by day. All strangers are treated with civility, but neither drunken nor disorderly visitors, nor beggars are suffered to infest the streets. Beggars receive an alms and are then desired to proceed.

The principal trade carried on at Herrnhut is in linen; besides which, the work performed by taylor, glovers, shoemakers, cabinet-makers, silversmiths, and other artificers, is well known for its good quality. They never abate from the first price. Every workman receives his wages, no community of goods exists among them, and the contributions towards the support of the establishment at large, the missions and charitable institutions, are voluntary.

The building and increase of this settlement, occasioned no small surprize in the adjacent country. Commissioners were appointed in 1732, 1736 and 1737, to examine into the doctrine and proceedings of the Brethren at Herrnhut. A favorable report was made, and since that time Herrnhut and the settlements at large, among the Brethren in Saxony, have been protected.

The court has tendered certain immunities to them, which they have not accepted. In 1766 Herrnhut was visited by the late Emperor

Joseph the second, by the King of Prussia, and several other persons of distinction, who expressed their satisfaction upon examining its peculiar regulations.

New Herrnhut, the first mission settlement of the United Brethren in the island of St. Thomas in the West-Indies, under the Danish government, was begun in the year 1739.

Missionaries have resided on this island, who have sought to propagate christianity among the negro slaves, ever since the year 1731.

The planters finding, in process of time, that the christian slaves were more tractable, moral and industrious than the heathen, not only countenanced, but encouraged their endeavours. These were facilitated by the protection of the King of Denmark.

The settlement consists of a spacious negro church, a dwelling-house for the missionaries, negro huts, out-houses and gardens. From this place the islands of St. Croix and St. John were first supplied with missionaries; and the Brethren have now two settlements in each. The negro converts belonging to their church, amount in those three islands to near 8,000 souls.

New Herrnhut is also the name of the oldest mission settlement of the United Brethren in Greenland. It is situated on Ball's river a few miles from the sea, near Davis's straits, on the western coast of Greenland, not far from the Danish colony of Godhaab. The two first were sent from Herrnhut in the year 1733, and their laudable intentions favored

vored by the King of Denmark. In this uncultivated, frozen country they encountered many hardships and found great difficulty in acquiring the language of the inhabitants. About 1300 of the natives have been converted to christianity.

Niesky, in Upper Lusatia, is a settlement begun by the Brethren, who were exiles from Bohemia in 1742. In it is the theological seminary of the Unity, where students are trained for future service among christians or heathens.

Klein Welke, in Upper Lusatia, was also founded by the Brethren, near the old village of that name in the year 1756. Most of the members of this congregation-place are of the Vandal nation.

At Barby the Brethren have gathered a congregation since 1748. The government gave the palace and bailiwick to Count Henry, the 28th Reufs and others on a lease, and granted the chapel of the palace to the congregation of the Brethren, for the celebration of divine service.

Gnadau, on the electoral domain of Döben, six miles from Barby, and eighteen from Magdeburg, was begun in 1767. In the year 1765, the government gave the palace of Barby with its appurtenances, and the domain Döben, to Count Henry the 28th Reufs, upon a perpetual lease, with a view that a settlement might be made here, after the manner of the Brethren's congregations.

Gnadenberg, in the principality of Jauer in Silesia, on the manor called Groß Krausche, three miles from Bunzlau, was begun in the year 1743, after having received a special royal grant for it.

Gnadenfrey, in the principality of Schweidnitz, in Silesia, is the largest congregation of the Brethren in Silesia. It was begun in 1743 and suffered greatly by fire in 1792.

New Saltz, near the town of the same name, on the Oder, was begun in 1745. It was plundered and burnt by the Russians in 1759. On this occasion, the Brethren sustained great losses of property. The inhabitants fled to the neighbouring congregations in Silesia and Upper Lusatia. In the year 1763, at the desire of the government, the Brethren began to rebuild this place.

These Silesian congregations have their own Bishop, who resides in Silesia.

In Berlin, a Bohemian congregation of the Brethren, adhering to the Augsburg confession, has been gathered since the year 1744. They have a congregation house, in which divine service is celebrated, agreeable to the constitution of the Brethren's congregations.

A congregation house is a building erected for public use, in which the ministers and other labourers dwell. In it is usually a large hall for public worship.

Rixdorf, three miles from Berlin, contains a congregation-house, and place for divine service. This congregation was formed of Bohemian

Bohemian Brethren, in the year 1737. It was plundered in 1760.

In Norden in East Friesland is also a congregation of the Brethren founded under the sanction of civil government. The Prussian princes issued edicts in favour of the evangelical Brethren who adhere to the Augustan confession.

Neudietendorf, fifteen miles from Gotha, and six from Erfurth, is a settlement, belonging to the Brethren. It was first established in 1742, by persons formerly belonging to the Lutheran societies. Encountering many difficulties, they have brought their affairs to a prosperous state, and encreased in numbers and buildings.

Eberstdorf in Voigtland. There has been in this place, since the end of the former century, an ecclesiola (a pious society) which increased from time to time. After many vicissitudes, they sought in the year 1745 to establish an entire union with the congregations of the Brethren. Thus it came to pass, that a regular congregation was established there. The reigning count ceded to them a parcel of land, that they might enlarge their settlement, and an act in favour of the evangelical Brethren's congregation was issued in the year 1761.

Under the government of the prince of Neuwied, the Brethren were put into possession of a square of the city of Neuwied, for the use of the congregation, to erect on it a place of worship, a congregation-house and other buildings.

buildings for the choirs and families; certain grants and privileges were bestowed upon them, in the years 1751 and 1756. The greatest part of the congregation are Germans and Protestants, from France. Divine service is performed alternately in French and German.

In the United Provinces in Zeyst, in the province of Utrecht, a beginning was made in 1748, in building a congregation place within two squares, between the palace and village.

Since the year 1768, a new congregation-house and place of worship, have been erected. The preaching here is alternately in Dutch and German.

The Brethren have also congregations in Amsterdam and Haerlem.

Under the Danish government, a settlement of the Brethren, is formed at Christianfield, and a congregation formed in Copenhagen.

In Sarepta, in the Russian Empire, and the kingdom of Astracan, a settlement was begun in the year 1765, 24 miles below Czarizin near the Wolga.

A congregation is also in St. Petersburg, endowed in part by the bounty of the empress in the year 1766.

Another congregation is in Moscow.

A congregation of the Brethren has been in London, since the year 1742. Divine service is performed in their chapels in Fetter-lane and Chelsea.

At Bedford a congregation was settled in 1744; and a chapel has been built, since the
year

year 1748. They have other public buildings at one end of the town. The chapels and societies are at Northampton. Rively and other places in which the Brethren preach, belong to this congregation at Bedford.

Near the village of Ockerbrook a congregation has been formed since the year 1750.

At Fulneck near Pudsey, six miles from Leeds in Yorkshire, a settlement is formed, which was begun in the year 1744. The four following congregations are under the inspection and direction of the elders conference at Fulneck, viz. Pudsey, Wyke, Mirfield and Little-Gumerfal.

At Fairfield is a settlement with the institutions of the Brethren, appropriate to themselves. In Bristol, Kingswood, Bath and many other places in every part of England, are congregations—In Ireland are a number; and in the United States, besides those described at and near Bethlehem in Pennsylvania, congregations are formed, and chapels and congregation-houses built, in Newport, Rhode Island, in the cities of New-York and Philadelphia—in Lancaster and Yorktown in Pennsylvania. Others are in New-Jersey, Maryland and North Carolina.

This zealous, pious and persevering body of christians, have visited every quarter of the globe, planted colonies, and formed towns and congregations among the civilized and uninformed. No toils have been too great, no inconveniences unsurmountable.

The

The peaceable, condescending demeanor, which they observe, and is cultivated with great care, secures them from violence and outrage in most countries. War and military services are contrary to their consciences. They therefore proceed unarmed, and without the means to offend. Correcting the erroneous by suavity of manners and purity of morals, they are received and protected in their missions, among slaves and freemen. Learning and the useful and ornamental arts are cultivated and extended with husbandry and commerce, by them.

Calumny and misinformation have often united their forces to destroy this people, and defeat their benevolent and industrious efforts. Candor and the love of truth will however rise superior to the attempts of ignorance and malice. Some of the attempts to vilify them, have been discovered and exposed. In the present imperfect state of man, in an imperfect world, it is not surprizing that in the endeavors to restore the primitive government, doctrines, discipline and institutions of the christian church, errors should have taken place. All have reserved to themselves the privilege of correcting whatever was amiss.

Some of those who have visited Bethlehem and Nazareth, have pretended to discover errors which do not exist. One has published, that the pictures are attended to with superstitious reverence, bordering upon idolatry.

This charge is not true. It is more absurd than the idle charge of adoration of pictures

pictures on the part of the church of Rome. The latter observes them as remembrancers, and at devotion their eyes are turned towards the paintings. This is not the case among the Brethren. In both denominations, they are preserved for instruction, and as memorandums of important events in the gospel history.

Under the patronage of so illustrious a benefactor as Count Zinzendorf, it is not surprising that this society flourished so suddenly and extensively; when industry, economy and disinterestedness were such eminent parts of their system. In courts and in wildernesses,—censured, opposed or applauded, he appears equally and conscientiously to have sought the prosperity of the Brethren. He has rendered important services to them, to religion, learning and society at large. Mistakes in his proceedings and writings, he wished to have corrected.

He was induced from piety and benevolence to visit many and far distant countries. In exile and at home, he did not forget the labor he had undertaken. The present century has not produced a more active or successful Bishop in the Christian church.

The regulations in their settlements, such as Bethlehem and Nazareth, are superior in elegance to any thing which country-places of equal dimensions and number of inhabitants do exhibit. In cities they would check extravagance and licentiousness. Their effect upon the untutored and barbarian must be beneficial. Learning, useful and ornamental arts are cultivated to expand the human mind and embellish

bellish society. The general uniformity of dress among the women appears to be the only thing which can be mentioned as making their society remarkable from their exterior. This encourages economy, and prevents rivalry in appearance.

The large well built, well finished and furnished houses, both public and private—the instruments of music, the garden walks, small parties on the islands, and the devout scenes connected with their religion, afford that novelty and exchange of occupations, which must remove gloom, superstition, satiety or disgust.

The look of benevolence, and smile of innocence and affability; are too conspicuous not to be observed with great satisfaction, by all who visit them.

In departing from their former neighbours in Europe, of the Greek and Roman churches, they have resigned the pomp and splendor observed by them, but retain much of the economy observed in the useful regulations of convents and nunneries. The paintings are but substitutes for books and letters, for the benefit of those who have not had the opportunity of learning the art of reading. With them, missionaries can more early and successfully explain their errand and teach religion.

No candid mind can deny, that much benefit might be obtained in preserving and teaching of christianity, if scripture representations were more frequent in pictures and paintings, in public places and in private houses.

Specimens of ingenuity of this kind are found in every part of the Moravian settlements in Pennsylvania, the productions of the pencils of their children and members of their society. One who had visited and been intimately acquainted with the Indians at Muskingum and in Upper Canada, informed me, that the representations of the crucifixion of the founder of our religion, in carvings and paintings, always made deep impressions on the Indians, and led them to further inquiries concerning Christianity. This effect upon the natives, I have seen in my tour through Canada, while they attended mass and other devotions, in the chapels, at Point-au-Tremble near Quebec and the Algonquin village near Montreal. When they were asked, do you worship these? they invariably answered no, with marks of abhorrence.

The decency of their deportment and obedience to the discipline and morals of Christianity, as well as their personal appearance, far exceeds that of the remnant of the ancient Mohegan tribe near New-London in Connecticut. I will not assert that these means had made those who had been taught religion by such aid, better acquainted with Christianity, but their external deportment, and proper answers to enquiries, concerning the nature of Christianity, led me to believe that they understood, and obeyed it better than the Mohegans, whose preacher was an Indian, and evidently did not know, what he said, nor whereof he affirmed.

If superior industry is a proof of the benefit resulting from civilization, and an intercourse with Christians, can afford any arguments in favour of peculiar modes or means used to convert Indians, the well cultivated fields among those of St. Regis, and the Algonquins and Iroquois, give the Catholics the superiority or pre-eminence, to those of the Protestants at Mohegan.

All property was formerly held in common stock among the Brethren, especially in their infant state, when poverty, distress, public wars and tumults required an union of labours and industry, to provide for their support and perpetuating the regulations of religion.

Time and success in accumulating property for public uses, have broken down this practice, and all may enjoy their own earnings.

Their zeal, perseverance and success in planting congregations and supporting of foreign missions, have been beheld with astonishment.

I have been more minute in the detail and observations, contained in the last pages, because the public attention has lately been turned towards the propagating of Christianity among the Indian tribes, and the title of the Moravians to certain land, within the limits of their mission at Muskingum, has been ratified by Congress not long since.

Candid examination will lead every man to confess, that the Roman Catholics and the United Brethren have pursued these objects most successfully. William Penn and the society

ciety of Friends certainly adopted a just, peaceable and happy system of integrity, towards the natives, which does him and them honour. Before me is a small work, composed by Anthony Benezet, entitled "Some observations on the situation, disposition and character of the Indian natives of this continent."

It was printed in Philadelphia in the year 1784, "from an apprehension of duty and universal good will to mankind," and was recommended to my perusal by a very respectable missionary and member of the society of United Brethren—In this place I ought to confess the obligations I am under to him, for the information he gave me in an interview, which was unavoidably short; but he did not forget to obtain for me, a manuscript prepared by Bishop Ettwine, which gives a summary history of the society of United Brethren, a view of its present state, and a compendium of their faith, discipline, government and economy. A worthy minister of their number has done me the favour of examining the foregoing, previous to its being put into the hands of the printer. Many other members of the society, have readily communicated information to me, and answered such questions as I thought proper to put to them.

If in the issue, by this work, I shall be in a small degree a fellow-helper to their joy in their exertions to convert the Indian and the African, and ameliorate the condition of mankind at large, my obligations of gratitude to

them for their indulgence in furnishing me with these materials, will be greatly increased.

The frequent broils and contentions which arise upon our frontiers with the Indians and white people, end generally in wars and shedding of human blood. Armies are consequently raised and stationed to quell such outrages. A congregation of these United Brethren, I am thoroughly convinced, would more effectually preserve peace, happiness and order, than the best prepared regiment or brigade in the American or any other service.

No mystery is involved in so important an undertaking on the part of the United Brethren, of the society of Friends, or the missionaries of the Roman Catholic church—all of them can controul their own members, and prevent them from being the instigators of feuds.

Count Zinzendorf did not hesitate to visit the Indian tribes unarmed, and met with a favourable reception.

They saw his errand was friendly and his deportment sincere and benevolent.

They remarked that he must have great confidence in the protecting care of his God, when he could lay himself down to sleep with so much composure among them, while they might so easily have put an end to his life.

In the female school in Bethlehem, were some children from the West Indies, who had come to this Continent in consequence of the acquaintance, their parents had formed with the missionaries in the Islands.

Evidence

Evidence in abundance might be produced of the beneficial consequences resulting from the administrations of the United Brethren, among slaves. They have been the instruments of making them, pious, moral, honest and industrious. Whatever may be their ideas as to servitude, they have not considered it as proper or prudent for them, to intermeddle with the subject. In obedience to the injunctions of the Apostles as to the duties of masters and servants, they have sought in the most modest and unassuming manner possible, to do their duty to each. Singular zeal and activity as to abolition and manumission, would put an end to the missionaries usefulness and prevent their benevolent errands from being successful.

To prepare slaves for freedom, it is our duty to qualify them, by a knowledge of industry and useful arts, to provide for themselves. The economy of the Moravians, appears to be well calculated for this important purpose, as the society at large and the missionaries and their wives encourage, as well as teach, whatever is useful and beneficial. It cannot be doubted, that a missionary and his wife, having the care over the religious concerns, morals, and industry of those upon a slave estate, would be great blessings, to both master and servant; and it is to be lamented that some Christians and members of abolition societies, would not deliberate maturely upon this point, before they so publicly take measures, which expose the lives and property of masters, and do not make the condition of slaves better.

No wise man, at this period, will deny the justice of giving them freedom. To do this, in a proper and valuable manner for individuals and society at large, is the important object.

The decorum observed in the African congregation of Philadelphia, does honour to them and their benefactors, who formed and founded that religious society. The school under the care of the minister of that church, who is an African, teaching only those of his own colour, is a specimen of the advancement, that Africans might be brought to, in the useful parts of literature, so intimately connected with their future usefulness and felicity.

The United Brethren, have preserved themselves from the inconveniences, resulting from making their master's kingdom a kingdom of this world, to increase their wealth, and promote wars and discord.

One of their own authors makes the following remark after presenting a brief view of their present constitution. "It will appear, evidently from this account, that the constitution of the congregations of the Brethren, is in no wise suited to national churches, or established religions. It would be not only a folly, but highly blameable, if any one proposed, that the constitution of the Brethren, should be introduced, into any national church or religion. The kingdom of Christ would not only not gain any thing, but would certainly suffer much thereby." "The aim of the Brethren is alone directed to this, to further the kingdom of Jesus Christ, to be his

“his true and living congregations and to
“build themselves up to a house of God.”

“All the congregations call themselves, the *Unitas Fratrum*, or Protestant United Brethren of the Augustan confession. They receive the holy scriptures of the old and new Testament as the only standard and rule, both of the doctrine and practice of the Unity.”

“At a synod held at Marienborn in 1764 the doctrinal articles of the Augustan confession, were drawn up by the Protestant divines, and presented by the protestant princes at the diet of the empire held at Augsburg, as their confession of faith. He further remarks that at the reformation in England, this confession was used as the ground work to the thirty-nine articles, as is evident when they are compared, and all the Protestant churches in Germany both Lutheran and Reformed accede to it, so that it contains the doctrinal system of the Protestant churches.”

“They have agreed in their synods, that no doctrines shall be delivered in the congregations of the Brethren, which are repugnant to the Augustan confession. Should any teach opposite doctrines, he cannot have or retain the office of a teacher in the Unity.”

“It is not their custom to dispute together on any point, on which people of different religious persuasions, so frequently enter into controversies. This arises from a conviction, that such contentions are fruitless, and not because of any prohibition.” “They avoid school-wrangling and wars about words, for the sake of the chief point, happiness in Jesus Christ.

As Liturgies generally contain a compendium of the faith of those who use them, and curiosity, or some nobler motive, may prompt the reader to examine the Church Litany, as it is called by the Brethren, and is used by them; it is reprinted into this work as follows*.

Lord,	<i>Have mercy upon us !</i>
Christ,	<i>Have mercy upon us !</i>
Lord,	<i>Have mercy upon us !</i>
Christ,	<i>Hear us !</i>

Lord God, our Father, which art in heaven,
*Hallowed be thy name ; thy kingdom come ; thy will
 be done on earth, as it is in heaven ; give us this
 day our daily bread ; and forgive us our trespasses,
 as we forgive them, that trespass against us ; and
 lead us not into temptation ; but deliver us from
 evil.*

Ch. For thine is the kingdom, and the
 power, and the glory, for ever and ever.

Amen.

Lord God Son, the Savior of the world,
Own us to be thine !

Lord

* The petitions printed in *Italics* are prayed by the whole congregation, the rest by the Litargus. And the *Italic* Initials standing before the lines, are to indicate the following variations in singing; *Ch.* is sung by the Chorus; and *C.* by the Congregation.

Lord God Holy Ghost,

Abide with us forever!

C. *Most holy blessed Trinity,
We praise thee to eternity!
Amen, Hallelujah;
Hallelujah,
Amen, Hallelujah!*

Our Lord Christ Jesus,

Be gracious unto us!

O thou God and Father of the Church,

Preserve us in thy love!

Thou Searcher of the hearts, God Holy
Ghost,

Maintain thy temple in sanctification and honor!

C. *Thou slaughter'd Lamb, our God and Lord,
To needy pray'rs thine ear afford,
And on us all have mercy!*

From all coldness to thy merits and death,
From all error,
From all loss of our glory in thee,
From unhappily becoming great,
From all self-complacency,
From needless perplexity,
From confusions,
From misunderstanding and hypocrisy,
From light-minded or dark fanaticism,
From tumult and sedition,

From

From the murdering spirit and devices of Satan,
 From the deceitfulness of sin,
 From all sin,

Preserve us, gracious Lord and God!

With thy human birth,
 With thy first blood-shedding,
 With thy meritorious tears,
 With all the troubles of thy life,
 With thy great poverty,
 With thy having taken upon thee the form of
 a servant,
 With thy being despised and rejected,
 With thy griefs and sorrows, (Isa. liii. 4.)
 With thy temptations,
 With all the perplexity and anguish of thy soul,
 With thy agony and bloody sweat,
 With thy being bound, buffeted, and reviled,
 With thy scourgings and crown of thorns,
 With thy ignominious crucifixion,
 With thy sacred wounds,
 With thy precious blood,
 With thy meritorious death,
 With thy coming again to thy Church,
 or our being call'd home to thee,

Comfort us, gracious Lord and God!

C. *Most holy Lord and God!*

Holy Almighty God!

Holy and most merciful Savior!

Thou eternal God!

Grant that we may never

Lose the comforts from thy death!

Have mercy, O Lord!

With

With all the merits of thy life,
Bless us, gracious Lord and God!

With thy child-like obedience,
 With thy diligence at work,
 With thy humility, meekness, and patience,
 With thy watching and praying,
 With thy dying words,
 With thy rest in the grave,
 With thy victorious resurrection,
 With the last days of the Son of Man,
 With thy glorious ascension,
 With thy sitting at the right hand of God,
 With thy powerful intercession,
 With thy holy sacraments,
 With thy divine presence, (Matt, xxviii. 20.)
Bless us, gracious Lord and God!

We poor sinners pray,
Hear us, gracious Lord and God!

Rule and lead thy holy Christian Church;
 Increase the knowledge of the mystery of
 Christ, and diminish misapprehensions;

Teach us how to receive those that are
 weak in the faith, but not to doubtful dispu-
 tations; (Rom. xiv. 1.)

Make the word of the cross universal among
 all those, who are called by thy name;

Unite all the children of God in one spirit,
 (John xi. 52.)

Abide their only shepherd, high priest, and
 Savior;

Send faithful laborers into thy harvest;

Give

Give spirit and power to preach thy word ;
Preserve unto us the word of reconciliation
till the end of days,

And through the Holy Ghost daily glorify
the merits of thy life, sufferings, and death ;

That we thy sacraments and word, may to
our end keep pure, O Lord !

Prevent or destroy all designs and schemes
of Satan,

Bruise him under our feet, (Rom. xvi. 20.)
and defend us against his accusation ;

For the sake of that peace which we have
with thee, may we, as much as lieth in us,
live peaceably with all men, (Rom. xii. 18.
Heb. xii. 14.)

Grant us, to bless them that curse us,

And to do good to them that hate us ;

Have mercy upon our slanderers and persecutors,
and lay not that sin unto their charge ;

Hinder all schisms and scandals ;

Put far from thy people all seducers ;

Bring back all that have erred, or have been
seduced ;

Grant love and unity to all our congregations ;

Help us blessedly to execute thy last will ;
(John xvii.)

That we, as Christ's members, be joined
together in unity, and truly love each other.

Hear us gracious Lord and God !

Thou light and consolation of all the
Gentiles !

Watch over thy messengers both by land
and sea ;

Accompany

Accompany the word of their testimony,
concerning thy blood, with spirit and fire;

Bless our congregations gathered from among
the Heathen,

Preserve them as the apple of thine eye!

C. From Satan's vile temptations,

Or lying accusations,

Preserve them, gracious Lord and God!

As thou hast visited the Negroes, Green-
landers, Indians and Esquimaux, so visit all
other Heathen;

Hear us, gracious Lord and God!

Ch. O praise the Lord, all ye Heathen!

C. Praise him, all ye nations!

Deliver the people of Israel from their
blindness,

And bring all nations to the saving knowl-
edge of thee.

Hear us, gracious Lord and God!

Give to thy people tents to dwell in, and open
doors to preach thy Gospel,

And set them to thy praise on earth;

Grant all overseers, pastors, and ministers
of the church, soundness of doctrine and holi-
ness of life, and preserve them therein;

Sprinkle all the servants of thy congregation
with thy blood;

Help all elders to rule well;

Keep our episcopacy precious before thee,
to feed the church of God, which thou hast
purchased with thine own blood;

Bless and protect the nursing-fathers and
nursing-mothers of thy church, together with
their ministers, (Isa. xlix. 23.)

Watch graciously over all kings, princes,
and governments;

Grant and preserve unto them thoughts of
peace and concord,

And hear our intercessions for them all;

[We beseech thee especially, to pour down
thy blessings in a plentiful manner upon our
gracious Sovereign King *George*, the Queen,
the Prince of Wales, and upon all the Royal
Family.

Grant, that our King may enjoy a long
and happy reign over us, preserve him in thy
faith, fear, and love, that he may walk before
thee as thy servant, and protect thy true re-
ligion in these nations; *]

Guide and protect the magistrates of the land
wherein we dwell, and all that are put in
authority under them,

That we may lead under them a quiet and
peaceable life, in all godliness and honesty!

Hear us, gracious Lord and God!

Teach us to submit ourselves to every or-
dinance of man for thy sake!

And to seek the peace of the places where
we dwell;

Grant

* To be varied in different countries, according to the
nature of their respective governments.

Grant them blessing and prosperity ;
Prevent war, and the effusion of human blood ;

Preserve the land from distress by fire and water, hail and tempest, plague, pestilence, and famine !

Let this earth be like a field which the Lord blesteth ;

Give peace and salvation, O God ! to thy land, and to all orders of men therein !

Hear us, gracious Lord and God !

They that go down to the sea in ships, they see thy wonders !

Bless and protect our brethren and sisters who travel by land or sea.

*C. Command thy Angel, Lord, that he
Watch o'er thy flock by land and sea.*

Care also for the necessities of the church ;
Bless our diaconies ;

Let all things be conducted among us in such a manner, that we provide things honest, not only before God, but also before men ;

Let our commerce and trade be holy unto thee ;

Bless the sweat of the brow, and the faithfulness in handicraft business ;

But let none entangle himself with the affairs of this life ;

Nor let in any labor be perceived the after-taste of sin.

Hear us, gracious Lord and God !

O that we might always be ready, to show love to all men, and never forget to do good and to communicate ;

O that we took pleasure in refreshing the hearts of the dejected,

And to relieve the needy might be our hearts' delight !

*C. Can we do good, we'll it embrace,
Thank God for his enabling grace.*

Thou lover of men !

Send help to all that are in distress or danger ;

Set at liberty such who are unjustly imprisoned ;

Let all those who are imprisoned for the word of God*, live by the word, which kept thee in the desert ;

Comfort all the weak-hearted and afflicted,

Be the support of the aged,

Make the bed of the sick, and show that thou lovest them ;

And when thou takest away men's breath, that they die, then thou surely wilt remember, that thou hast not died for our sins only, but for the sins of the whole world.

Now thou God over all, blessed for evermore !

Have mercy on thy whole creation ;

Be the Savior of all men ;

For

* Particularly N. N.

For thou hast, by thyself, reconciled all things unto thyself, whether things on earth or things in heaven.

Hear us, gracious Lord and God!

Think on thy suff'rings, wounds, and crosses,
And how by death thou savedst us ;

*C. For this is all our hope and plea,
In time and in eternity.*

Thou Savior of thy body !

Grant, that it may be seen in thy congregations, that thou art a God of order ;

Walk in the midst of them with complacence,
Govern them all gently, and according to their measure ; (Rom. xii. 3 Wisd. ix. 11.)

Teach all of us to be subject to one another in love ; (1 Pet v. 5.)

Be the sanctification of every choir, through the maternal care of the Holy Ghost ;

Bless and sanctify the married state ;

Let our children be brought up in the nurture and admonition of thee* ;

The merit of thy unspotted youth render our boys and girls chaste ;

Let the single brethren and single sisters care only for the things of the Lord, that they may be holy both in body and in spirit ;

Be the joy and blessed hope of our widowers and widows.

I 3

Pour

* Here the last baptised child is mentioned thus : Especially N. N. and a benedictory verse sung for it.

Pour out thy Holy Spirit on all thy servants
and handmaids.

Purify our souls in obeying the truth,
through the spirit, unto unfeigned love of the
brethren ;

Hear us, gracious Lord and God !

Keep us in everlasting fellowship * with the
whole Church triumphant ;

And let us once rest together in thy presence
from all our labor !

Hear us, gracious Lord and God !

O thou Lamb of God, which takest away
the sins of the world,

Have mercy upon us !

O thou Lamb of God, which takest away
the sins of the world,

Own us to be thine !

O thou Lamb of God, which takest away
the sins of the world,

Leave thy peace with us !

† Unto the Lamb, which was slain, and
hath redeemed us out of all nations of the
earth ; Unto

* If one or more members of the Congregation lately
deceased, are to be mentioned, it may be done here, by
praying: Keep us in everlasting fellowship with N. N. and
with the whole, &c.

† Or: Lamb! once slain for sinners,

Receive our praises,

Honor and glory from all choirs and classes ;

To thee they're due !

Unto the Lord, who purchased our souls
for himself;

Unto that Friend, who loved us and washed
us from sins in his own blood;

Who died for us once, that we might die
unto sin;

Who rose for us, that we also might rise;

Who ascended for us into heaven, to pre-
pare a place for us;

And to whom are subjected the angels, and
powers, and dominions;

To him be glory at all times, in the church,
which waiteth for him, and in that which is
about him,

From everlasting to everlasting, Amen!

Little children, abide in him, that, when
he shall appear, we may have confidence, and
not be ashamed before him at his coming.

*C. *In none but him alone I trust for ever,
In him my Savior.*

Liturgus :

The Lord bless thee and keep thee!

The Lord make his face shine upon thee,
and be gracious unto thee!

The Lord lift up his countenance upon thee,
and give thee peace!

Ch. In the name of Jesus, Amen.

To

* Or: Grant me to lean unshaken upon thy faithfulness,
until from hence I'm taken, to see thee face to face.

Or: O let my soul ne'er removed be out of thy arms, dear
Savior; both late and early show to me thy mercy and thy favor.

To promote happiness and peace among the whole family of mankind, is a duty and pleasure, too valuable to be neglected at any time.

The success which has attended the labours of the United Brethren among slaves and the natives of uncultivated regions deserves great applause. Their exertions ought to be assisted, and their proceedings and history more thoroughly known. In fulfilment of part of this office, I subject the following extract from the work of a much valued member of the society of Friends (commonly called Quakers.)

The testimony of men who study peace, and at this time wish to join their wealth and influence, in ameliorating the condition of the North American Indians, ought not to be lost. The manly remarks of that author in favour of the Moravians, are becoming the spirit of candor, and must tend to give greater energy to the future efforts of the good men of all denominations, in civilizing and spreading peace, industry and felicity, among those who have been too long the subjects of the wanton and barbarous outrages of men called christians.

The work from which this extract is taken, was printed in Philadelphia in 1784, and had great influence upon many worthy men, who united their wealth, in sending out farmers and tradesmen to instruct the Indians in useful arts. It is entitled "Some observations on the Indian natives of this continent."

"A disposition to misrepresent and blacken the Indians, in order to justify, or palliate the practice of unjust and cruel measures, towards them

them, has particularly appeared in the affecting case of those Indians, denominated Moravian Indians, settled on the Muskingum, a branch of the Ohio; who have, of late deeply suffered an account of what they thought the peaceable spirit of the Gospel required of them. A true representation of the state and disposition of those Indians, as well as an account of this deplorable transaction, drawn from the account given by the survivors, appears necessary as well to rescue those innocent sufferers from the odium which has been so unjustly cast upon them, as to prevent strangers, who may come amongst us, from forming such erroneous ideas of the Natives, as may have an influence upon the welfare of both them, and the White People."

"The first gathering of those Indians into a good degree of civil and religious order, was about 30 years ago, by means of one of them, named Papunhank. The place of their residence at that time, was at Wihaloosing, on the Susquehanna, about 200 miles from Philadelphia. In the conversation they had with some serious people, in a visit to that city, about the year 1756, at a time when the province was distressed by the Indian war, they appeared to have a feeling sense of that inward change of heart which the Gospel requires, and declared their particular disapprobation of war, and fixed resolution to take no part therein; apprehending it to be displeasing to the Great Being, who, as one of them expressed it, *"Did not make men to destroy men; but to love and assist*

"assist each other." They held a conference with the governor, in which they informed him, "That they remembered the old friendship which subsisted between their forefathers and ours; that they were great lovers of peace, and had not taken any part in the war."

"They delivered three white prisoners which they had recovered from the other Indians. They desired that no strong drink should be given them, nor be sent to their town. The speaker, Papunhank, appeared serious, as under a sense of the Divine Presence, and concluded with a solemn prayer, with which the whole audience seemed much affected."

"About 13 years past, these Indians meeting with difficulty, from an increase of White Settlers near them, by which spirituous liquors were brought to their towns; they removed to the Muskingum, a branch of the Ohio. In their peregrination thither they were accompanied by some of the Moravians, who have long resided with them, and by their careful attention, both to their civil and religious concerns, never leaving them, even in their times of greatest danger and difficulty, a near and steady connection between them took place."

"During the late troubles, these Indians adhering to the principles they had long professed, absolutely refused to take any part in the war, notwithstanding the threats and repeated abuses they received on that account from other tribes, particularly those parties which

which passed through their towns, in their way to our frontiers ; whom they sometimes dissuaded from their hostile intentions, and prevailed upon to go back again ; or warned the inhabitants of their danger. This humane conduct being considered as obstructive to the hostile proceedings of the Tribes at war, was at length made the pretence of carrying them off. Accordingly, on the 4th of August, 1781, a string of Wampum was sent by the chief of the Wyondats, who resided at Sandusky, with a message, letting them know, he was coming with a number of warriors ; but bidding them be not afraid, for he was their friend. In a few days after, 220 warriors arrived, when calling a council of the head men of the three Moravian towns, they acquainted them they were come to take them away ; rendering it for a reason, “ That they, and their Indians, “ were a great obstruction to them in their “ war-path.” They returned them this answer : “ That it was impossible for them to “ remove at that time, and leave their corn “ behind them, lest they and their children “ should perish with hunger in the wilder- “ nefs.” To this the chief of the Wyondats, at first, seemed to attend ; but being instigated by some white men in their company, they persisted in their resolution ; and after killing many of the cattle and hogs, ripping up their bedding, and committing many other outrages, on the 28th of August, and September, forced from their three towns, in all between 3 and 400 persons ; who after a tedious journey in the

the wilderness, arrived at a branch of Sandusky creek, where the body of them were ordered to remain. Some of their principal men were sent to Major Aront Schuyler De Peyter, the English commander at fort Detroit, who commended them, as a peaceable people, and exhorted them to remain such ; but added, That many complaints had been made of them, that they had given intelligence to his enemies, &c. he had sent for them ; but that his instructions had been exceeded, in the ill treatment they had received ; that however he would provide for them. Thus the matter rested till the spring 1782, when these Moravian Indians finding corn scarce and dear at Sandusky, desired liberty to return to their settlements, to fetch some of their corn, of which they had left above 200 acres standing ; which when granted, many of them went, among whom were several widows with their children, some of whom had been subjected to such extreme want, as to eat the carcases of the dead cattle and horses.”

“ When the people at and about the Monongahela, understood a number of Indians were at the Moravian towns, they gave out, that the intention of those people was, to fall upon the back inhabitants, which ought to be prevented. Whereupon about 160 men got together, and swimming their horses over the Ohio, came suddenly upon the chief Moravian town. The first person who appeared, they shot at and wounded, when coming up to him, they found he was an half Indian, son to John Bull,

one of the Moravians, by an Indian woman, to whom he is regularly married ; they killed and scalped him, and proceeded to the town. The Moravian Indians, who were mostly in the fields pulling corn, did not run off, as many of them might, if they had been conscious of any offence ; but came of their own accord, into the town, at the call of the White people, who at first, expressed friendship to them ; but soon after, violently seized and bound them, when the Helpers, * of whom there were five of the most respectable, in the company, and others exhorted the younger, to submission and patience ; telling them, they thought their troubles in this world, would soon be at an end, and they would be with their Saviour. They then sung and prayed together, till they were led out, one after the other, and inhumanly slaughtered ; first the men and then the women. Two boys, who made their escape, related these particulars. One of them lay in the heap of the dead, in a house, and was scalped ; but recovering his senses, escaped : the other, who had hid himself under the floor, was an eye witness of this tragic scene and saw the blood of the slain running in a stream. These Indians before being bound, were so little apprehensive of being charged with guilt, that they informed the White People, that more of their brethren

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were

* " These are Indians who assist the missionaries in keeping good order amongst their people, and upon occasion, give public exhortations."

were at another town to which they accompanied them; who in like manner fell a sacrifice with them, to the barbarity of the Whites. The dead bodies were afterwards burnt with the houses. Before their death, they were also obliged to shew in what part of the woods they had concealed their effects, when the other Indians (as before mentioned) took them away."

"Those at the third town having some intelligence of what passed, made their escape. One of the Helpers, who escaped relates, That in a conference they had with the other Helpers, when they considered what they should do in case of an attack, either from the Americans, or the Indians who had taken part with the English, some of whom charged them of having, through the intelligence they gave to the Virginians, been the occasion of the slaughter of their Brethren, at Goschaching; the result of their conference was, "Not to go away, nevertheless to leave each one to act according to the feeling of his own heart." He added, "that there was so much love amongst them, that he had never felt the like before." This is a summary of this dreadful transaction, as it is given by the principal leader of those that remain."

"The account as it stands in the Pennsylvania Gazette, of April 17th, 1782, after giving an account of the incursions of the Indians, adds, "That the people being greatly alarmed, and having received intelligence that the Indian towns on the Muskingum, had not moved

" moved as they had been told——a num-
" ber of men properly provided, collected and
" rendezvoused on the Ohio, opposite the Min-
" go Bottom, with a design to surprize the above
" towns——160 men swam the river, and
" proceeded to the towns on the Muskingum,
" where the Indians had collected a large
" quantity of provisions to supply their war-
" parties. They arrived at the town in the
" night, undiscovered, attacked the Indians in
" their cabins, and so completely surprized
" them, that they killed and scalped upwards
" of 90, but a few making their escape, about
" 40 of which were warriors, the rest old
" women and children, About 80 horses fell
" into their hands, which they loaded with
" the plunder, the greatest part furs and skins ;
" and returned to the Ohio without the loss of
" one man."

" It is alleged, in vindication of this deli-
berate massacre, that 40 of those Indians were
warriors, preparing to attack our frontiers ;
but this assertion contradicts itself : for had it
been the case, it is not likely they would have
brought their wives, with the widows, and
34 children who were slain with them, or have
suffered them with themselves, to be thus mur-
dered, without making the least resistance, or
hurt to their murderers."

" Soon after the death of these Indians,
about 500 men, probably encouraged by this
easy conquest, assembled at the old Mingos on
the west side of the Ohio, and being equipped,
on horseback, set on for Sandusky, where the
K 2 remaining

remaining part of the Moravian Indians resided, in order to destroy that settlement, and other Indian towns in those parts; but the Wyandots and other Indians, having some knowledge of their approach, met them near Sandusky, when an engagement ensued, in which some of the assailants were killed, and several taken prisoners, amongst whom was the commander col. Crawford, and his son-in-law. The colonel the Indians put to a cruel death, and killed the other with other prisoners."

"Doubtless the cruelty exercised on the colonel and the death of the prisoners taken at Sandusky, was in a great measure, owing to the murder of the peaceable Moravian Indians, at which they expressed much displeasure."

"This grievous transaction appears in a yet more afflicting point of view, when it is considered, that though many threats had been thrown out against those Indians, both by the English and Americans, * yet they took no step

* "As the Wyondat king in his speech told them "My
 "cousins, you Christian Indians, in Gnadenhutzen, Shoenbrun
 "and Salem, I am concerned on your account, as I see you
 "live in a dangerous situation. Two mighty and angry gods
 "stand opposite to each other, with their mouths wide open,
 "and you stand between them, and are in danger of being
 "crushed by the one or the other of them, or both, and
 "crumbled with their teeth." To which the Christian Indians
 "answered, "Uncle, &c. &c. you Shawanees our neph-
 "ews————We have hitherto not seen our situation so
 "dangerous as not to stay here We live in peace with all
 "mankind, and have nothing to do with the war We desire
 "and request no more, than that we may be permitted to
 "live in peace and quiet————We will preserve your
 "words and consider them————and send you, uncle, an
 "answer."

step for their security, trusting in the care of Heaven, and the protection of the government, under which they had lived many years with due submission. But such is the corrupting nature of war, that it gradually hardens the heart, to a fearful degree of insensibility. Yet surely a time of rousing must come, when, if not given up to obduracy, equal to their delusion, the blood of these innocent people will be heavy upon all concerned in the shedding of it."

Printed accounts of the state of the missions of the United Brethren, are frequently sent among all branches of the Unity. Their design and effect is to enlarge the bands of affection, and preserve a general regard for the welfare of all. The following specimen of these accounts is printed with the desire to give the reader a better view, of the history and state of the Society, than is to be found in other parts of this book, without it.

"A concise Account of the present state of the missions of the United Brethren (commonly called Moravians) in 1796."

"Several respectable persons, who have become acquainted with the Brethren's Missions, and who kindly contribute towards their support, have repeatedly expressed their wish, that undertakings of such great importance and extent might be more generally known. They wished that a concise account might be

drawn up, calculated for extensive circulation, of the work of God among the Heathen, to promote which the Brethren have been favored as instruments, from the year 1732 to the present day. The progress of this work being very considerable, requiring more laborers, and being likewise attended with an increase of expence, the committee appointed for the management of the Missions, acknowledge with gratitude the relief granted unto them from their friends in other denominations, and for every other kind mark of attention; and being desirous that no proper means should be neglected for the encouragement and support of these Missions, submit now the following authentic sketch to the perusal and kind consideration of all others who now, or hereafter, may feel themselves interested in the cause of Missions."

I.

"The simple motive of the Brethren for sending Missionaries to distant nations, was, and is an ardent desire to promote the Salvation of their fellow-men, by making known to them the Gospel of our Savior Jesus Christ in the world. It grieved them to hear of so many thousands and millions of the human race, sitting in darkness and groaning beneath the yoke of Sin and the tyranny of Satan, and remembering the glorious promises given in the word of God, that the Heathen also should be the reward of the Sufferings and Death of Jesus;

Jesus; and considering his commandment to his followers, to go into all the world and preach the Gospel to every creature, they were filled with confident hopes, that if they went forth in obedience unto, and believing in his word, their labor would not be in vain in the Lord. They were not dismayed in reflecting on the smallness of their means and abilities, and that they hardly knew how to find their way to the Heathen, whose salvation they so ardently longed for, nor by the prospect of enduring hardships of every kind and perhaps even the loss of their lives in the attempt, but their love to their Savior and their fellow-sinners, for whom he shed his blood, far outweighed all these considerations. They went forth in the strength of their God, and he has wrought wonders in their behalf. Blessed be God, this day the same spirit prevails in the congregations of the United Brethren, and there has been a continual and increasing succession of persons who have offered themselves to supply vacant places, or to enter upon new Missions, notwithstanding the dangers and hardships attending the service are set before them without any disguise or palliation whatever. From a very small beginning the Missions of the Brethren have increased to 26 settlements in different parts of the earth, in which near 140 Missionaries are employed, a number hardly sufficient for the care of about 23,000 converts from among the Heathen."

"2. When

2.

“When Brethren or Sisters find themselves disposed to serve God among the heathen, they communicate their wishes and views to a Committee appointed by the Synods of the Brethren to superintend the Missions, in a confidential letter. If on particular enquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, the Brethren require no erudition, besides a knowledge of the Holy scriptures, and an experimental conviction of the truth of its contents; though men of learning are also employed with success, and their gifts made useful in various ways. They have found by experience that a good understanding joined to a friendly disposition, and above all, a heart filled with the love of God, are the best and the only essential qualifications of a Missionary. Nor are in general the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. When vacancies occur, or new Missions are to be begun, the list of such candidates is examined, and those who appear suitable are called upon, and accept or decline the call, as they find themselves disposed.”

3.

“The following are the names of the Settlements of the United Brethren in Heathen countries, in the year 1796,”

Begun.

Begun.

In 1732. In the Danish West-India Islands.

IN ST. THOMAS.

New Herrnhut,
Nisky.

IN ST. CROIX.

Friedensberg,
Friedensthal.

IN ST. JAN.

Bethany,
Einmaus.

In 1733. IN GREENLAND.

New Herrnhut,
Lichtenfels,
Lichtenau.

In 1734. IN NORTH AMERICA.
Fairfield in Upper Canada.
See 4 A.

In 1736. At the CAPE of GOOD HOPE,
renewed in the year 1792.
Bavians Kloof. See 4 B.

In 1738. IN SOUTH AMERICA.

Among the *Negro Slaves* at Paramaribo,
and Sommelsdyk,

Among the *Free Negroes* at Bambey,

Among the *Nat. Ind.* at Hope on the Corentyn.

In 1754. IN JAMAICA.

Two Settlements in St.
Elizabeth parish.

Begun.

In 1756.

IN ANTIGUA.

At St. Johns,
Gracehill.

In 1760.

Near TRANQUEBAR in the
EAST INDIES.

Brethren's Garden. See 4 C.

In 1764.

On the COAST of LABRADOR.

Nain,
Okkak,
Hopedale.

In 1765.

IN BARBADOES.

Near Bridgetown.

In 1765.

In the RUSSIAN part of ASIA.

Sarepta. See 4 D.

In 1775.

IN ST. KITT's.

At Basseterre.

In 1789.

A Mission was begun in the Island of Tobago, but the Missionary and his wife soon departed this life; which, together with the circumstances of the war, occasioned a temporary suspension.

In 1792.

The Mission at the Cape of Good Hope was renewed."

4.

"To the former list we will add some Observations.—"

"A. The

“*A.* The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbrunn* before the late American war, during which these places were destroyed and the inhabitants partly murdered, partly dispersed. The settlement Fairfield in Canada was made by those of the Indian converts who were again collected by the Missionaries; but they hope in time to return to their former settlements on the Muskingum, which have been given to them by an act of Congress. Part of the Indian congregation will probably remain at Fairfield in Canada, as a good seed, as our Missionaries have hopes that the gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.”

“*B.* The Mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the Mission, and to return with assistants. But to his inexpressible grief and disappointment he was not permitted by the Dutch government to resume his labors, wicked people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the colony. Since that time to the year 1792, the Brethren did not cease to make application to the Dutch government

erument for leave to send Missionaries to the Cape, especially as they heard from some friends, that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and left a Dutch bible with them, which they used to read together for their edification. At length in 1792, by the mercy of God, and the kind interference of friends in the Dutch government the opposition of evil-minded people was over-ruled, and leave granted to send out three Missionaries, who chose for their residence the place which George Schmidt had left, finding most Hottentots in those parts. The last account received from them was dated in May, 1795, when they were well and the number of their hearers increased. Since the English have made themselves masters of that colony, we have not heard from them, but from the favor and protection which the British government has uniformly granted to the Brethren's Missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the Missionaries, promoting the views of the Mission to the utmost of their power."

"C. The settlement near Tranquebar on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the gospel to the inhabitants

inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances. The Danish government finding the advantage gained by their settlement on these islands not answering the great expence attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate. Thus the Brethren residing there, were left alone, and no communication being kept up between Tranquebar and the Nicobar islands, it became necessary for the Brethren to purchase a vessel to convey provisions and other necessaries to the Missionaries. This was continued with great expence and hazard for a few years, when in the American war the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren at Tranquebar were under the necessity of immediately procuring another vessel, lest the Missionaries in Nancawery should be left destitute. The enormous expence and loss incurred by these events, and the sickly state of the Missionaries, made it necessary to recal them, and thus not only the Mission in these islands, but the first aim of the Brethren's settling in the East-Indies was frustrated. Since that time no success has attended the Mission at Tranquebar. Some Brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the

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cause

cause of God in those places, but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East-India Mission will be suspended for the present, the expences attending it having of late years been such as by far to exceed our ability."

"D. Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the gospel to the Calmuck Tartars, and other heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the Brethren's labors, though their exertions have been great and persevering, equal to those of any of our Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camps in the *Steppe* (immense plains covered with long grass.) They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless idols, and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the poor heathen. At last the greatest part of the Calmucks quitted those parts. Meanwhile the Brethren were visited by the German colonists living on the Wolga; and, through God's blessing, societies were formed and Gospel ministers provided

ded for most of the colonies by their instrumentality. Thus the Mission has answered a very blessed purpose."

"The most flourishing Missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West-India Islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and Free Negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the Missions has been but slow. The Brethren have also made several attempts to carry the Gospel into other parts of the earth, but without obtaining their aim. In 1735, Missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the Negroes in Georgia; in 1739, to the Slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account for brevity's sake."

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"The general synods of the Brethren's church, which are attended by representatives from all congregations, appoint a select number of Bishops and Elders, called the Elders' conference of the Unity, to superintend the concerns of the whole Unity of the Brethren, till the next general synod, which in times of

peace meets usually every seven or eight years. This conference is divided into four departments, to one of which the special care of the Missions is committed. All Missionaries keep up a constant correspondence with this department, and also transmit to them copies of their diaries and journals. A secretary is appointed to make extracts from them, of which manuscript copies are sent and read to all the congregations and Missions. By this a spirit of brotherly love and sympathy, and a near interest in the concerns of every Mission is preserved throughout the whole church, and constant prayers and supplications are offered up unto the Lord for the prosperity of his kingdom and the spreading of the Gospel. The abovementioned department having considered and discussed all things relating to the Missions, prepares proposals, but no resolutions are formed without the concurrence of the whole Elders' conference of the Unity. In each settlement one brother is appointed to have the chief care of the Mission, though he never acts without consulting his fellow laborers, for which purpose he holds a conference with them once or twice in a week.

A society for the furtherance of the Gospel among the Heathen was instituted by the Brethren in London as early as in the year 1741, for the more effectual co-operation with, and assistance of the said Missions-department, in caring for those Missionaries who might pass through London to their several posts. This society was, after some interruption in
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their meetings, renewed in 1766, and took afterwards the whole charge of the Mission on the coast of Labrador upon themselves; besides continuing to assist the other Missions, as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a company of Brethren undertook to provide a small vessel to convey the necessaries of life to the Missionaries once a year; and here we cannot help observing with thanks to God, that upwards of twenty years have now elapsed, during which by his gracious preservation, no disaster has befallen the vessel so as to interrupt a regular annual communication, though the coast is very rocky and full of ice, and the whole navigation of the most dangerous kind."

"In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist near Utrecht. This society took particular charge of the Mission at the Cape of Good Hope, but the late troubles in Holland have rendered them unable to lend much assistance for the present. Our Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help to support the great and accumulated burdens of the abovementioned Mission's-department, and God has laid a blessing

ing upon their exertions. But they have no power to begin new Missions, or to send out Missionaries, which by the synods of the Brethren's church, is vested solely in the Elders' conference of the Unity.

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“ The internal regulations of the Mission-settlements are the same in every country. The Gospel is preached to all Heathen, to whom the Missionaries can gain access, and every soul invited to be reconciled to God through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting, and conversing with the Heathen in their dwellings. If any are awakened to a sense of their undone state by nature, and of their want of a Saviour, and come to the Missionaries for farther instruction, giving in their names, they are called *new people*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian church by holy baptism, they are considered as *candidates for baptism*, and after previous instruction, and a convenient time of probation, *baptized*. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the holy communion, they are first permitted to be once present as spectators, and then considered as *candidates for the communion*,

nion, and after some time become *communicants*. Each of these divisions have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers and widows, in which the admonitions and precepts given in the Holy Scriptures for each station of life are inculcated. Each of the baptized and communicants comes at stated seasons to converse privately with the Missionaries, the men with the Missionary himself, and the women with his wife, by which they gain a more perfect knowledge of their congregation than could otherwise be obtained, and an opportunity is given to the individuals, to receive special advice."

"As to external regulations they cannot in all places be exactly uniform. Among free Heathen, settlements like those of the Brethren in Europe are more easily made; but among slaves this is not practicable. Yet every thing that tends to promote good order and prevent evil is every where inculcated, and the discipline of the church uniformly administered. A free man or a slave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's supper, or the meetings of the baptized, or even in certain cases from all fellowship with the congregation, for no situation or prevalence

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cy of customs can furnish a pretext for any kind of disobedience to the rule of Christ. Schools are established in all the Brethren's settlements among free Heathen, as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. In the West India islands this is not practicable, the children not being under the immediate control of the parents. For the use of the schools, spelling books and a catechism or summary of Christian doctrine are printed in the Greenland, Esquimaux, Delaware, Arawack and Creol; hymn books in the Creol and Greenland; and the harmony of the four Gospels in the Greenland language, besides written copies of several parts of the Scriptures, translated into different Heathen tongues. In all the Brethren's settlements the congregations meet daily, either in the morning or evening, for social worship, and on the Lord's day the Missionaries are employed from break of day till dark, both with preaching and meeting the different divisions of the congregations, and with attending to their own people and to Heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week days, the visiting of the sick, or such who cannot attend them on Sundays, employing a great part of their time."

"As the Brethren lay so much stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner

manner satisfactory to themselves, unless in large Mission-settlements assistants were found among the converts, whose exemplary walk and good understanding have made them respected by the congregation. These are chosen from among both sexes, and each has a particular district assigned him in which he visits the people from house to house, attends to the sick and infirm, &c. watches over order, and endeavours to remove dissensions and promote harmony among the flock. These assistants meet the missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The missionaries are thereby enabled to know whether their people walk in conformity to the rules of the Gospel and where their help will be most essentially wanted. In some Missions these assistants are also used occasionally to address the congregation in the meetings on a week day, and God has laid a special blessing on their simple testimony. Other men and women converts of good character and exemplary conversation are used as servants in the chapel, and meet also in conference to settle every thing belonging to the outward order in the meetings of the congregation. At stated times a council is held with a number of the most respectable inhabitants of the settlements, in which all things relating to the outward welfare of the settlement come under consideration."

7.

The Missions of the Brethren are supported by voluntary contributions, both of the members of the Brethren's congregations in Europe, and of several friends, who have become acquainted with them. It would be impossible to maintain so extensive an establishment, were it not for the generous support of friends in other denominations, the congregations of the Brethren being comparatively but small in number, and the greater part of the people of the poorer sort. Without the greatest frugality applied both by the Brethren in Europe who care for the Missions, and by the Missionaries abroad, the sums subscribed or contributed would fall far short of the expenditure. The greatest average expence of the Brethren's Missions is about 2600*l.* per ann. in peaceful times. The number of Missionaries is near 140, and of the widows, children and old resting Missionaries, about 80. When the expences attending journies and voyages, building and repairs of chapels, or Mission-houses, unforeseen accidents, &c. are taken into consideration, this sum will be admitted to be comparatively small, though large when compared with the numbers and abilities of the contributors. Some Missions have been of late uncommonly expensive, for instance, that in the East Indies, in Labrador, &c. and the present war has not only injured the external state of the Missions by a very considerable influence upon

upon the current expences, but by causing a great diminution in the usual income through the disasters which have befallen two of the Brethren's settlements, Zeist in Holland, and Neuwied on the Rhine. But as God, whose work it is, has never failed to support it, a grateful sense of his favors produces faith and confidence in him. The Brethren wished to put all their Missions upon such a footing, that the expence might be as small as possible, and thus the practicability of extending them be the greater. This by the blessing of God has succeeded in some instances, especially in the Danish West India islands and in Surinam, through the zeal and diligence of some Brethren, who went out to serve the Missions by the work of their hands, and as Taylors, Shoemakers, Watchmakers, &c. earned so much as to be able to contribute considerably towards the support of the Missions, but circumstances will not admit of it in every place. The ship which sails annually to the coast of Labrador to convey provisions and keep up a communication with the Missionaries there, brings back some skins, bone and oil, the sale of which, it was hoped would have much lessened the expence of that Mission. This has not fully answered our expectations, partly on account of the barrenness of the coast, and partly because pushing a trade with the natives, and teaching them the way of salvation, does not seem to correspond well together. Whatever therefore is sent home is procured by a small traffick with Esquimaux visitors, for which
purpose

purpose a shop or store is established in each settlement and one Brother appointed to attend it, by whom nothing but good and useful things are offered to the Esquimaux in barter for their furs, oil, &c. The assistance given by the societies for the furtherance of the Gospel established by the Brethren in England, Holland and North America has been stated above. The Missionaries receive no salary, but a list of necessaries is sent from each place annually to the Brethren appointed to care for the Missions, and after revision and approbation, the things wanted are procured for them. Their children and widows are provided for as above described."

8.

"As to the manner of preaching the Gospel to the Heathen, the Brethren have by long experience found, that "the word of the cross is the power of God unto salvation unto all them that believe." They therefore immediately preach Jesus and him crucified, sowing the word in tears, with patience and courage, knowing that they shall once reap with joy. From the above it has been shown, what caution has been applied in admitting the Heathen to baptism and the holy sacrament. But there is no part of the doctrine of our Saviour and his apostles which the Missionaries do not gradually endeavour to inculcate into the minds and hearts of their people, both before and after baptism, and, through the
mercy

mercy and power of God, the most blessed effects have attended their labours, and been made conspicuous in the lives and conversation of most of their converts. Yet who is sufficient for these things?—Not a man indeed, no not the wisest, best and most zealous of men. Our sufficiency is of God, to whom be all the glory for ever and ever.”

Since my return from Nazareth, I have been asked for more particular accounts of the system and expence of education there.

To answer inquiries, I reprint from a printed bill presented by the minister of the society of United Brethren in Philadelphia.

“Regulations of the Pedagogium or Boarding-school, established by the United Brethren, at Nazareth, in the county of Northampton, in Pennsylvania.”

“The principal intention of this institution is to educate youth for the service of the Brethren’s congregations. But since various persons of other denominations have repeatedly signified a wish to have their children educated by the Brethren, it has been resolved to admit also children of such parents, who, though not members of the Brethren’s congregations, approve of their manner of instructing and educating youth, and are desirous to have them brought up in the nurture and admonition of the Lord, preserved from se-

duction and the prevailing vices of the age, and at the same time to become useful members of society."

"2. The general direction of this institution is lodged in the hands of the Elders and Teachers who have the superintendence of all the congregations of the Brethren in Pennsylvania."

"3. But the special care and management of this school is committed to the Minister of the congregation at Nazareth, the Revd. Chas. Gotthold Reichel as Inspector of the said school. To him all those parents or guardians who desire to place their children or wards in the said school, will make application in writing, giving notice at the same time of the age and capacity of the boy, what proficiency in learning he has already made, and (if he is above the age of 10 years) what their intention with him may be relative to his future life; also how many years they propose to leave him at this school. Such application will be considered by the Directors of the institution, and as soon as possible an answer will be given, whether the request can be complied with or not."

"4. No boy under the age of seven years, and above the age of twelve years can be admitted, some particular cases excepted."

"5. The usual time for admittance is in the beginning of the months of April and October."

"6. Boys who have been already seduced into sinful practices and irregularities, cannot
be

be admitted, and it is requested, where this is known, that no application may be made in their behalf. In like manner it is unavoidably necessary to reserve the liberty to return to their parents or guardians such scholars as shall be so unhappy as to come into and persevere in evil courses and seduce others into sinful things. But in such cases, previous notice will be given."

"7. Instruction will be given in this school, in Reading, Writing, Arithmetic, the English, German, Latin, French and Greek languages, History, Geography, Mathematics, Music and Drawing."

"8. If it is desired that any scholar, besides the public lessons, shall have private instruction in any particular language or science, a separate consideration will be paid for the same, which in every such case will be settled before-hand with the parents or guardians."

"9 A particular attention will be paid, that the scholars are constantly under inspection, not only in school hours but also at all other times."

"10. A like regard will also be paid as well to their morals as to their health, by proper exercises, cleanliness and gentleness of deportment, &c."

"11 It is earnestly wished that the visits of the scholars to their parents, relations and friends, especially if they live at a considerable distance, may occur as seldom as possible, because they frequently dissipate the mind of youth and cause more damage than pleasure."

“ 12. Every scholar from 6 to 12 years of age pays for tuition, board, lodging, wood, &c. 74 $\frac{2}{3}$ dollars per annum, and every scholar above 12 years, 88 dollars. The payment to be made quarterly, the first quarter to be paid at the admittance of a boy, and so every quarter following.”

“ 13. Besides the above, every scholar who comes to this school, pays at his entrance one guinea, for the use of the library; procuring musical instruments, &c.—If parents of property should find themselves inclined to add to this entrance money, it will be thankfully acknowledged.”

“ 14. The diet of the boys is plain and wholesome. For breakfast bread and butter and milk, now and then tea or coffee; at dinner, boiled or roasted meat, with suitable vegetables; for supper bread and butter, milk, fallad, &c.”

“ 15. Cloathing, linen, bedding, books, medicine, &c. will be provided by the parents or guardians, or if desired by the inspector of the school. An account of these extraordinary expences will be sent in every quarter of a year, and it is expected that the payment will be made punctually and without delay.”

“ 16. All parents and guardians are requested to provide decent but plain cloathes for the scholars, and to avoid all excess and vanity therein.”

“ Extract of the twenty one Doctrinal Articles of the Augustin or Augsburg Confession ; for the use of the Brethren's Congregations.”

ARTICLE I.

“ First, we avow and teach with one consent, agreeable to the conclusion of the *Council of Nice*, that there is one only divine being, who is named and truly is GOD.”

“ Yet in this one divine being there are three persons, equal in power and co-eternal, GOD the Father, GOD the Son, and GOD the Holy Ghost :”

“ All three one divine being ; which is eternal, without parts, without end, of immense power, wisdom, and goodness ;”

“ One maker and one preserver of all things visible and invisible.”

“ And by the word person, is not understood a part nor a property existing in another, but one who subsists by himself, in the same sense in which the fathers made use of this word.”

ARTICLE II.

“ Further we teach, that since Adam's fall all mankind, naturally engendered from him, are conceived and born in sin ; that is, that they from the very womb are full of evil lusts and inclinations ; and have by nature no true

fear of God, nor true faith in God, neither can have. Also that this innate disease and original sin, is truly sin; and condemns under God's eternal wrath, all those who are not born again through water and the Holy Ghost."

ARTICLE III.

"Likewise we teach, that God the Son became man, born of the pure Virgin Mary: and that the two natures, divine and human in one person, as being inseparably united, are one Christ, who is true God and true man, who was truly born, suffered, was crucified, dead and buried, to the end that he might be a sacrifice not only for original sin, but also for all other sin, and appease the wrath of God."

"Also, that the same Christ descended into hell, and on the third day truly rose from the dead; ascended into Heaven, and there sitteth at the right hand of God, that he may reign forever over all creatures, and govern them; that he, through the Holy Ghost, may sanctify, purify, strengthen, and comfort all who believe on him; may give them life, and impart to them manifold gifts and good things, and protect and defend them against the devil and sin."

"Also, that the same Lord Christ will at last come openly, to judge the quick and the dead, according to the *Apostles' Creed*."

ARTICLE IV.

ARTICLE IV.

“ We likewise teach, that we cannot attain to the forgiveness of sins and righteousness before God, through our own merit, work, or satisfaction ; but that we obtain pardon of sins and are made righteous before God by grace, for Christ’s sake, through faith, even by believing that Christ hath suffered for us ; and that for his sake sin is forgiven us, and righteousness and eternal life bestowed upon us. For it is this faith, which God will account and impute for righteousness before him, as St. Paul saith to the *Romans* in the third and fourth chapters.”

ARTICLE V.

“ For the obtaining such faith, God hath instituted the office of preaching, and hath given the Gospel and the sacraments, whereby, as through means, he gives the holy Spirit, which holy Spirit works faith in those who hear the Gospel, where and when it pleaseth him. What is taught by the Gospel, is, that we, through the merit of Christ, not through our own merit, have a propitious God, if so be that we believe it.”

ARTICLE VI.

“ We also teach, that such faith shall bring forth good fruits and good works ; and that a man must do all those good works, which God

God hath commanded, for God's sake ; but must not trust in such works, to merit grace before God thereby : for we receive forgiveness of sins and righteousness through faith in Christ, as Christ himself speaks, LUKE xvii. *When we have done all, say : we are unprofitable servants.* So also the fathers teach ; for Ambrose says ; God hath determined, that whosoever believeth in Christ shall be saved : And not through works, but only through faith, without merit, have the forgiveness of sins."

ARTICLE VII.

" We also teach, that there is and at all times remains a holy Christian Church, which is the assembly of all believers ; in which the Gospel is preached purely, and the holy sacraments administered agreeably to the Gospel."

" For this is enough towards true unity of the Christian churches, that they be unanimous herein, in preaching the Gospel according to its pure sense, and administering the sacraments conformably to the word of God. Nor is it necessary to true unity of the Christian churches, that every-where an uniformity of ceremonies, which are established by men, should be retained. Paul says, Eph. iv *One body, One spirit, as ye are called in One hope of your calling : One Lord, One faith, One baptism.*"

ARTICLE VIII.

" Likewise, although the Christian church is properly nothing but the assembly of all
believers

believers and saints, yet since in this life many false christians and hypocrites, yea open sinners, remain amongst the godly, the sacraments are notwithstanding valid, although the priest by whom they are administered, be not pious: As Christ himself hath intimated, Matthew, xxiii. 2. *The Pharisees sit in Moses's seat, &c.*"

ARTICLE IX.

"Concerning baptism we teach, that it is necessary; and that through it, grace is tendered; that also children ought to be baptized; who through such baptism are delivered up unto God, and become pleasing unto him."

ARTICLE X.

"Concerning the supper of the Lord, we teach thus, that the true body and blood of Christ are really present in the Lord's supper with the visible bread and wine, and are imparted and received."

ARTICLE XI.

"Concerning confession is taught, that private absolution should be kept up in the church and not be omitted. Although in confession there is no necessity to recount all misdeeds and sins, since this is also not possible. Ps. xix. *Who can understand his errors?*"

ARTICLE XII.

ARTICLE XII.

“ Concerning repentance it is taught, that those, who have sinned after baptism, may obtain remission of sins, and absolution shall not be refused them by the church any time, when they do so repent. Now true and genuine repentance is properly sorrow and grief, or to be in terror on account of sin, and yet at the same time, to believe in the Gospel and in absolution, that sin is forgiven and grace purchased through Jesus Christ, which faith doth again comfort and pacify the heart.”

“ Afterwards shall also amendment follow, and that a man leave off from sins ; for this should be the fruit of repentance, as John says, Matth. iii. *Bring forth fruits meet for repentance.*”

ARTICLE XIII.

“ Concerning the use of the sacraments we teach, that the sacraments were instituted, not only to be marks and testimonies, whereby Christians may be outwardly known, but that they are marks and testimonies of the divine will towards us, to the awakening and strengthening our faith thereby. Wherefore they also require faith ; and are then rightly used, when they are received in faith and our faith is strengthened thereby.”

ARTICLE XIV.

ARTICLE XIV.

“ Concerning Church government is taught, that without a regular call, no one shall publicly preach or teach in the church, nor administer the sacraments.”

ARTICLE XV.

“ Concerning Church regulations made by men, we teach, that those should be kept, which can be kept without sin ; and which serve unto peace and good order in the Church ; as certain holidays, festivals, and the like ; but the people are to be informed at the same time, that the conscience must not be burthened therewith, as if such things were necessary to salvation. For touching this it is taught, that all ordinances and traditions made by men, in order to reconcile God and merit grace thereby, are contrary to the Gospel and to the doctrine of faith in Christ. Wherefore cloister-vows (vows of celibacy,) and other traditions of the difference of meats, days, &c. by which men think to merit grace and to make satisfaction for sin, are not valid, and contrary to the Gospel.”

ARTICLE XVI.

“ Concerning the state and secular government we teach, that all magistracy in the world, and settled government, and laws, and good order, were created and instituted by
God

God : and that all Christians may without sin bear the office of rulers, princes and judges, agreeably to imperial and other statutes in use, may decide cases and pronounce judgement, may punish evil-doers with the sword, carry on just wars and fight, may buy and sell, take an imposed oath, have possessions, live in wedlock, &c."

" For the Gospel doth not inculcate an outward or temporal, but an inward and everlasting state and righteousness of the heart, and doth not overturn secular rule and government, nor marriage : but requires, that we observe all these as the real ordinances of God ; and in such states, that every one according to his vocation, show forth Christian charity and genuine good works."

" Therefore it is the duty of Christians to be subject to the magistracy, and obedient to its commands in every thing that can be done, without sin."

" For if indeed the command of the magistrates cannot be done without sin, one must obey God rather than men. Acts v."

ARTICLE XVII.

" We also teach, that our Lord Jesus Christ will at the last day come to judgement, and will raise all the dead. To the elect and believers, he will give eternal life and everlasting joy. But wicked men and devils, he will condemn to hell and everlasting punishment."

ARTICLE XVIII.

ARTICLE XVIII.

“ Concerning free will it is taught, that man hath in some measure, a free will, to live honest outwardly, and to chuse between those things, which reason comprehends. But without grace, help, and operation of the holy Spirit, a man is not able to be pleasing to God, from the heart to fear God, to love or to believe in him, or to cast away out of the heart the innate evil lust. But such things are effected through the holy spirit, which is given through God’s word. For Paul says, 1 Cor. ii. *The natural man receiveth not the things of the Spirit of God.*”

“ And that it may be known that herein we teach nothing new, these are the clear words of St. *Austin* concerning free-will, as are here written out of *Hypognostics*, Book iii. “ We
 “ acknowledge, that there is in all men a
 “ free-will; for they all have a natural im-
 “ planted understanding and reason: not that
 “ they are able to transact any thing with
 “ God, as from the heart to love God, and
 “ to fear him; but only in the external works
 “ of this life they have liberty to chuse good
 “ or bad; the good I mean which nature is
 “ able to do; as to work in the field, or not;
 “ to eat, to drink, to go to a friend or not;
 “ to put on or put off a garment, to build,
 “ to take a wife, to follow a trade; and to do
 “ such like things which are profitable and
 “ good: all which, however is not, neither
 N “ subsists

“ subsists without God ; but all is from him
 “ and through him. On the other hand also,
 “ man by his own choice can undertake some-
 “ thing bad, as to kneel before an idol, to
 “ commit murder, &c.”

ARTICLE XIX.

“ Concerning the cause of sins, it is taught among us, that although God Almighty created and upholds all nature, yet the perverse will doth work sin in all who are wicked and despisers of God : such as the will of the devil and of all the ungodly is, who, as soon as God withdrew his hand, turned himself from God unto evil, as Christ speaks, John. viii. *The devil when he speaketh a lie speaketh of his own.*”

ARTICLE XX.

Of Faith and Good Works.

Forasmuch as the doctrine of faith, which is the chief point in Christianity, had *for a long time, as it must be acknowledged, not been insisted upon, but merely the doctrine of works*, our people have given the following explanation concerning it :

“ First, that our works are not able to reconcile us to God, and purchase grace, but that this is only effected through faith, when one believes that our sins are forgiven us for Christ’s sake ; who alone is the Mediator to reconcile us to the Father. Now whoever supposes,
 that

that he can by works accomplish this and merit grace, he despises Christ, and seeks a way of his own to God contrary to the Gospel."

"This doctrine of faith is openly and clearly treated of by Paul in divers places, particularly in Eph. ii. *By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast &c.*"

"And that herein no new sense is introduced, may be demonstrated out of St. *Austin*, who treats of this point with accuracy, and also thus teacheth: That we through faith in Christ obtain Grace, and are justified before God, and not through works, as his book *de spiritu & litera* shows throughout."

"Now although this doctrine is much despised by inexperienced people, yet it is found, that to tender and alarmed consciences it is very comfortable and wholesome: for the conscience cannot come to rest and peace through works, but only through faith, by which it is enabled firmly to conclude within itself, that for Christ's sake it hath a gracious God, as Paul says, Rom. v. *Being justified by faith we have peace with God.*"

"Instruction is also given, that we do not here speak of such faith, which the devils and wicked men have, who believe the history, that that Christ hath suffered and is risen from the dead. But we speak of true faith, which believes, that we through Christ do obtain grace and the forgiveness of sins. And whoever knows, that through Christ he hath a gracious

God, doth consequently know God, call upon him, and is not without God like the Heathen. For the devil and the wicked do not believe this article, (the forgiveness of sin,) and therefore they are at enmity with God, cannot call upon him, hope for no good from him. Wherefore, as we have now shown, the Scripture speaketh of faith, and calls not by that name such a knowledge as devils and wicked men have. For concerning faith, it is thus taught, *Heb. xi.* that faith is not only to know the histories but to have a confidence towards God of receiving his promise: and St. *Austin* puts us in mind that we are to understand that word (*faith*) in the Scripture, to mean so much as confidence towards God, and that he is gracious unto us, and not merely such knowledge of histories as the devils also have."

"Further it is taught, that good works shall and must be done, not that any one should trust in them to merit grace thereby, but for God's sake, and to the praise of God; yet faith doth always alone lay hold of grace and forgiveness of sin. And since through faith the holy Spirit is given, thus also the heart is made fit to do good works. For before that, as long as it is without the holy Spirit, it is too weak; and besides it is in the power of the devil, who impels the poor human nature to many sins; as we see in the philosophers, who undertook to live honestly and unblamably, yet have not accomplished it, but have fallen into many great and open sins. Thus it goes with that man, who is without the
true

· true faith, and without the holy Spirit, and governs himself by his own human powers alone.”

· “ Wherefore the doctrine of faith is not to be reproached, as if it forbade good works; but rather to be commended, for that it teaches to do good works, and offers help, whereby one may attain to good works. For without faith and without Christ human nature and ability is far too weak to do good works, as to call upon God, to show patience in sufferings, to love one’s neighbour, diligently to discharge offices entrusted to us, to be obedient, to avoid evil lusts. Such noble and truly good works cannot be done without the help of Christ as he himself speaks, John xv. *without me ye can do nothing.*”

ARTICLE XXI.

· “ Concerning the worship of Saints, our people teach thus: that we ought to remember the saints, in order to strengthen our faith, when we see how grace was shown unto them, and how they were helped through faith; that so we may take example from their good works, each according to his calling; for instance, as his imperial majesty may blessedly and piously follow the example of David, and carry on war against the Turks; for both are in a royal office, which requires, that they protect and succour their subjects. But it cannot be proved by Scripture that a man shall call upon the Saints or seek help from them; for there is but one only reconciler and mediator

Brethren," which has been printed in London, and is now sold in the United States.

The first edition of that work was printed at Barby in Saxony. It has been translated and published in the Danish, Swedish, Dutch, and French languages.

Whatever errors or improprieties might have taken place at the renovation of this Society, previous to the patronage of Count Zinzendorf or since, they appear sedulous to seek for the truth, and to promote faith and obedience.

He was a nobleman of elevated station and of an excellent education. His temper appears to be generous and enlarged; frank and unreserved in his manners—he became acquainted with the most pious and learned men among the various denominations of Christians.

He commonly preached extempore in the strictest sense, from whence many of his works appeared as taken down by those to whom he spoke. Convinced of the danger that might arise from such publications not being correct, he examined and answered the answers of his antagonists. His design was to have reviewed his printed works, and to have put his name to such only as he had revised and corrected himself.—Death put a period to this labor on his part before he had completed his wishes.

But the Brethren disavow their receiving the writings of any man as their standard of doctrine. The bible they receive alone as the truth, and agree with the Augustan or Augsburg confession, as being conformable with it.

Plain

Plain and scriptural truths in their clearest forms are presented to their children, and catechumens for their instruction and edification.

The following extract from a small work, or species of catechism, affords an idea of their mode of conveying knowledge. It is entitled, "A summary of the Doctrine of Jesus Christ, to be used for the instruction of youth in the congregations of the United Brethren."

It is the same with the book shewn to me by the Inspector of the Female School in Bethlehem.

I have chosen that part which relates to the commandments of God and enforces the social duties.

Of the COMMANDMENTS of GOD.

"All the commandments are comprised in these two:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matth. 22. 37, 39, 40. Mark 12. 30, 31.

The end of the commandment is charity (love), out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. 1. 5. see Deut. 6. 5. Lev. 19. 18.

A) Of love to God and our Lord Jesus Christ.
1. We

1. We ought to love God, because he first loved us.

We love him; because he first loved us.
1 John 4. 19.

Christ loved the church, and gave himself for it. Eph. 5. 25.

The love of God is shed abroad in our hearts by the Holy Ghost. Rom 5. 5.

If any man love not the Lord Jesus Christ, let him be anathema (under the curse).
1 Cor. 16. 22.

2. The love of God is not in them that love the world.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
1 John 2. 15.

The carnal mind is enmity against God.
Rom. 8. 7. see James 4. 4.

3. The love of God springs from faith, and is united in the closest manner with faith.

Hold fast the form (the short abridgment) of sound words, which thou hast heard of me in faith and love in Christ Jesus. 2 Tim.
1. 13.

4. The love of God is attended with a constant joy in the Lord,

Whom

Whom having not seen ye love ; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. 1 Peter 1. 8. see John 15. 11.

Rejoice in the Lord alway : and again I say, Rejoice. Phil. 4. 4. chap. 3. 1.

I will greatly rejoice in the Lord, my soul shall be joyful in my God. Isa. 61. 10.

5. Love to God evidences itself,

a) In our having no other gods before him, and not taking his name in vain. See Exodus 20. 3, 7.

Little children, keep yourselves from idols. John 5. 21.

b) In our walking in the fear of the Lord, being obedient to him, and carefully avoiding every thing that is displeasing to him.

The churches were edified and walked in the fear of the Lord. Acts 9. 31.

Perfecting holiness in the fear of God. 2 Cor. 7. 1.

If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear : forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers

fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot. 1 Peter 1. 17, 18, 19. see 1 Peter 4. 1, 2.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John 5. 3.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14. 23.

If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. John 15. 10. see 1 John 2. 15, 16.

My meat is to do the will of him that sent me, and to finish his work. John 4. 34.

We ought to obey God rather than men. Acts 5. 29.

He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. Matth. 10. 37. see Luke 14. 26.

c) In our being thankful unto him, because we receive so many benefits from his hands.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Theff. 5. 18.

Give

Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Eph. 5. 20.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3. 17.

d) In putting our trust in him alone, and expecting all good from him. And therefore we ought to beware of the cares of this life and of covetousness.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8. 32.

Cast all your care upon him, for he careth for you. 1 Peter 5. 7. see Jer. 17. 5, 7. Ps. 37. 4, 5. Matth. 6. 25, 33, 34.

Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life. Luke 21. 34. see Matth. 13. 22.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12. 15.

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. Hebr. 13. 5.

Mortify

Mortify your members, which are upon the earth,—covetousness, which is idolatry. Col. 3. 5.

This ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. 5. 5.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil. 1 Tim. 6. 6—10.

e) In working diligently, according to God's ordinance, in confidence in him.

Study to be quiet, and to do your own business, and to work with your own hands; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. 1 Thess. 4. 11, 12.

If any will not work, neither shall he eat. 2 Thess. 3. 10.

f) In calling upon him and continuing instant in prayer, and not doubting of our prayers being heard.

O

Ask,

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. Matth. 7. 7.

Continue instant in prayer. Rom. 12. 12. see Luke 18. 1—8. chap. 11. 5—13.

Pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints. Eph. 6. 18.

Pray without ceasing. 1 Theff. 5. 17.

If our heart condemn us not, then we have confidence towards God. And whatsoever we ask, we receive of him. 1 John 3. 21, 22. see 1 John 5. 14, 15.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14. 13. see John 15. 7. chapter 16. 23, 24.

If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Matth. 18. 19.

The Lord's prayer, which he taught his disciples. Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for
thine

thine is the kingdom, and the power, and the glory, for ever. Amen. Matth. 6. 9—13. Luke 11. 2—4.

g) In being willing to suffer for the name of Jesus, and confessing him before men. See Phil. 1. 29.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. Matth. 5. 11—12. Luke 6. 22, 23.

Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Peter 4. 13. see verse 14. see Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Peter 2. 19, 20, 21. Hebr. 12. 1, 2. Acts 5. 41.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matth. 10. 32, 33. see Mark 8. 38.

B) Of Love to our Neighbour.

1. We ought to love our neighbour as ourselves.

Thou shalt love thy neighbour as thyself. Matth. 22. 39.

All things whatsoever ye would that men should do to you, do ye even so to them. Matth. 7. 12.

All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. Gal. 5. 14.

2. Love to our neighbour comprehends in it,

a) The brotherly love which children of God owe to one another.

Add to godliness, brotherly kindness. 2 Peter 1. 7.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13. 34, 35. chapter 15. 12, 17. see Eph. 4. 3. Hebr. 13. 1. 1 John 3. 16. Rom. 12. 10. 1 Theff. 4. 9, 10.

b) The universal love, which we owe unto all men, even our enemies.

Add to brotherly kindness, charity (universal love). 2 Peter 1. 7.

The Lord make you to increase and abound in love one towards another, and towards all men. 1 Theff. 3. 12. chap. 5. 15.

The parable of the compassionate Samaritan. Luke 10. 30—37.

Love

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matth. 5. 44. see Rom. 12. 20.

Father forgive them, for they know not what they do. Luke 23. 34. see Acts 7. 60.

3. Love to our neighbour evidences itself,

a) In our praying for all men.

I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men 1 Tim. 2. 1.

b) In shining before our neighbour by a godly conversation.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matth. 5. 16.

Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God. 1 Peter 2. 12.

Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God. 1 Cor. 10. 32.

c) In endeavouring to live in peace with all men.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12. 18. see Hebr. 12. 14.

Blessed are the peace-makers; for they shall be called the children of God. Matth. 5. 9.

d) In willingly serving our neighbour, and in assisting and doing him good.

Let us do good unto all men, especially unto them who are of the household of faith. Gal. 6. 10.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Peter 4. 10

Look not every man on his own things, but every man also on the things of others. Phil. 2. 4.

e) In being merciful and willing to give to him that needeth.

Be ye merciful, as your Father also is merciful. Luke 6. 36.

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3. 17. Prov. 19. 17. 1 Tim. 6. 17, 18, 19.
f) In

f) In being meek and lowly, ready to forgive, when we are injured, and in esteeming others better than ourselves.

Learn of me, for I am meek and lowly in heart. Matth. 11. 29. see Phil. 2. 5.

Blessed are the meek. Matth. 5. 5.

In lowliness of mind, let each esteem other better than themselves. Phil. 2. 3.

If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matth. 6. 14, 15.

Forgive one another, even as God for Christ's sake hath forgiven you. Eph. 4. 32. see Col. 3. 12, 13.

g) In not injuring or hurting our neighbour.

Love worketh no ill to his neighbour. Rom. 13. 10.

Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet. Exod. 20. 13—17. see Rom. 13. 8, 9.

Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. 4. 28.
Speak

Speak not evil one of another. James 4. 11.

Lie not one to another. Col. 3. 9. see Eph. 4. 25. see Gal. 5. 19, 20, 21.

Of MAGISTRATES and SUBJECTS.

Render unto Cesar, the things which are Cesar's. Matth. 22. 21.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom. 13. 1, 2, 3—7. see 1 Peter 2. 13, 14, 17. Tit. 3. 1. 1 Tim. 2. 1, 2, 3.

Of MARRIED PEOPLE.

Marriage is honourable in all, and the bed undefiled. Hebr. 13. 4.

Husbands love your wives, even as Christ also loved the church, and gave himself for it. Eph. 5. 25.

Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Eph. 5. 22, 23, 24. see 1 Peter 3. 1, 2, 7. Col. 3. 18, 19.

Of

Of PARENTS and CHILDREN.

Ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Eph. 6. 4. Col. 3. 21.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. Eph. 6. 1, 2, 3. see Col. 3. 20.

Jesus was subject unto his parents. Luke 2. 51.

Of MASTERS and SERVANTS.

Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven. Col. 4. 1.

Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God. Col. 3. 22, 23, 24. see 1 Peter 2. 18. 1 Tim. 6. 1, 2.



Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

ever things are of good report; if there be any virtue, and if there be any praise, think on these things; and the God of peace shall be with you. Phil. 4. 8, 9. see Gal. 5. 22, 23.

The very God of peace sanctify you wholly: and God grant, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5. 23."



An other work, or manual of instruction is printed yearly and circulated among all their congregations, It bears the title of "Daily Words and Doctrinal Texts of the Brethren's congregation."

In it are two texts taken from the Old and New Testament, and selected for every day, in the year. These are delivered out by the minister the evening preceding the day, to which they are assigned. Sometimes he makes a short comment upon them. They appear to be designed as the peculiar subjects of meditation or public discussion among all the members of the society, throughout their settlements, that unity in gaining knowledge, and reflecting upon divine themes, may pervade the whole, extend the desire after truth and strengthen the cords of affection among those who remain and obey the same words of eternal life.

These

These annual publications vary in the selection of the texts and the short comments, responses or ejaculations which follow them.

Certain times, called Memorial days for the choirs are observed.

These are,

All the Choirs	25th March.
Little Boys	24th June.
Little Girls	17th August.
Boys	9th July.
Girls	4th June.
Single Brethren	29th August.
Single Sisters	4th May.
Married Choir	7th Septr.
Widowers	31st August.
Widows	30th April.

Certain other Memorial days are observed in commemoration of distinguished events in their history, and discourses delivered accordingly upon them.

The whole system is well calculated to make mankind wiser and better ; to ameliorate the condition of the untutored, and correct the devious: it softens the rugged temper, and expands the benevolent heart.

E R R A T A.

Page 2 and line 2, for 1779, read 1799.

Page 8 and line 2, for His, read Her.

Page 8 and line 10, for says, read supposes.





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